



R. H. 1650

O Lord draw me to th' life yet dull and shortly dead
 I will live Death's slave by death Christ in my stead
 O my Dear Lord Love flames my flesh & mind
 I thus do hope eternall life to find
 O flesh my soul my all I owe to thee
 Thy wounds are health thy stripes are balm to mee

T. D.



R. H. 1687

Thou art drawn to th' life yet dull and shortly dead
Thou art alive Death's slave by death Christ in my stead
O my Dear Lord Love flames my flesh & mind
Thou dost do hope eternall life to find
My flesh my soul my all I owe to thee
Thy wounds are health thy stripes are balm to mee

T. D.

THE
LORD'S Last-Sufferings
Shewed in the
LORDS SUPPER
OR, AN
HISTORICAL ACCOUNT
OF

Christ's } Sorrows in the Garden,
 } Trial in the { Ecclesiastical } Court,
 } Execution at GOLGOTHA, { Political }

Practically Improved.

Being a Second Part to a Former
TREATISE of the LORD'S
SUPPER.

By Thomas Doolittell. M. A.

L O N D O N,

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2-1-2

THEOLOGO

POLEMICO

PRAGMATICO

Sagacissimo,

Dno. Richardo Baxtero,

Multis Nominibus

Plurimum Observando

& Colendo.

Genus humanum (Vix inge-
nit acutissimi) Quasi
primitus ornatum,
Pretoplastorum lapsu ab
excelso dignitatis apice (proh dolor)

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ad infimum miseriæ barathrum,
ἀδυσμώχας gurgitem, ita præceps ruit,
ut de Phaetonte *μεταμρφωσιν* quan-
dam, in historiam, non fide humanâ,
sed divinâ receptam patiatur fabulâ,

*Volvitur in præceps, longoque per Aera
tractu*

*Fertur: ut interdum de Cælo Stella se-
reno,*

Etsi non cecidit, potuit cecidisse videri.

Eheu ! me miserum ! Quid ? amœ-
nissimum spectaculum in horrendum
spectrum transformatur. Homo ab
origine insons, rei jam Capitalis Re-
us : Reum voce inquisitoriâ insecta-
tur iratum Numen, insectatum in-
venit, inventum compedibus vincit,
vinctum coram Tribunali læsæ Ma-
jestatis accersit, accersitum morti ad-
dicit. Quid deinde ? Deus hostis,
homo mancipium, Diabolus victor
triumphalis, animalia homini noxia,
Terra

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Terra maledicta, *וְהָאֲרֶץ אָמְרוּ*
וְהָאֲרֶץ אָמְרוּ וְהָאֲרֶץ אָמְרוּ
וְהָאֲרֶץ אָמְרוּ וְהָאֲרֶץ אָמְרוּ
 Quid tandem? nullane
 medela? nihilne spei? nullumque
 refugium? O bone Deus! misericor-
 diarum pater! Tu caliginosâ cæcita-
 tis nocte crepusculum indulgentiæ
 matutinum dilucescere iussisti: Tu
 morrem peccanti minatus es, Tu ta-
 men peccanti, lege misericorditer re-
 laxatâ, non prorsus abrogatâ, salvâ
 tum iustitiâ, tum veracitate, vitam
 restituissti: Tu æternas poenas debenti
 fide iussorem; nulla adhiberi prece,
 sponte prædicasti, *Gen. 22. 16.*
וְהָאֲרֶץ אָמְרוּ וְהָאֲרֶץ אָמְרוּ
וְהָאֲרֶץ אָמְרוּ וְהָאֲרֶץ אָמְרוּ
 En! generis humani innovatur status:
 læta clarigatio; strehua hostium con-
 gressio, bellum cum Diabolis geritur,
 ut pax cum Deo acquiratur: Deo
 duce, foelix certaminis exitus; homo
 victus redintegrascit; Diabolus nu-
 per victor superetur, indebellans su-
 oillusq

A 4

gat,

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gat, debellator fugit, captivus pro-
tegitur, captivans protelatur; ὁ ἀρχι-
στράτης τῆς ἡμῶν σωτηρίας ἡ χυμάλῃ δυνάμει χυμάλωνται
Gregarii milites, sauciato duce, con-
fesso duce victoriam sunt adepti, &
spolia reportarunt: Paradoxa qui-
dem, sed tamen hæc sunt Orthodoxa:
Vulnera Ducis, militum medela: Il-
lius vibex, horum sanitas; illius mors,
horum vita: Sustinendo superat, pa-
tiendo vincit, moriendo triumphat:
ἐκ τῆς δυνάμεως τῆς ἀρχῆς καὶ τῆς ἐξουσίας ἐκ τῆς
ἐκείνου ἐκ τῆς ἀρχῆς θεομηδίας αὐτῆς ἐκ τῆς
ἐκείνου redimit venditus, vivificat oc-
ciscus, debellat crucifixus: altissimus
deprimitur, Omnipotens constringi-
tur, sapientiā maxime pollens ludi-
brio habetur: Creator creaturæ Tri-
bunali sistitur: Innocentius à peccatori-
bus condemnatur, salus vulneratur,
vita interficitur, ὁ ἀπολογισμὸς μέγα δὲ τὸ
ὅτι ἐκείνου μυστήριον: ὅτι ἐκείνου ἐκείνου ἐκ
ἐκείνου: Et tantisque gestis, quot
quantaque miraculose fiunt? Talis
passio,

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passio, qualis Christi, inaudita: talis, Christo patiente, creaturarum omnium, excepto solo homine, pro quo solo, Christus moritur, sympathia inaudita. Nitor enim solis, meridiani flagitiis hominum pudefacti, tenebris obfuscatur: Terra ingenti fascinatorum pondere gravata, movetur: Petra, cordibus crucifigentium molliores, in diversas scinduntur partes: Velum Templi, velo Judaeorum & Gentium mentes obducere mobilis, dividitur. Sepulchra mortuorum, clausis viventium visceribus, aperiuntur: Vivi gravi veterno torpent, mortui vitalem sensum capiunt: Christus in Cruce clamat, & vivi surdunt, Christus crucifixus gemit, & mortui auribus accipiunt. O Corda ferrea! O Pectora Adamantina! talem talia, talium vice, a talibus patientem, Animo volvere, sine gemitu, sine lachrymis, quis nisi obduratus; fructusque Arboris maledictae beatos,

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beatos, Christo acquisitos, nobis adventitios, sine gaudio, quis nisi ingratus potest? praesertim si perpendatur,

1. Patientis dignitas: Non quispian ex lapsorum turbâ, ex Angelorum choro, sed unigenitus Dei Filius, Dominus Dominantium, Rex Regum, Primogenitus omnis Creaturae, Princeps Vitæ, Pater Aeternitatis, Dominus Gloriæ; Hinc pretii valor, hinc valoris sufficientia, hinc sufficientiæ superabundantia æstimanda est.

2. Passionum varietas: quam concipiendo mens acutissima hebescit; exprimendo lingua celestissima, & exercitatissima tardescit & tirubat; delineando calamus scribæ promptissimi hæret: Aliquantulum tamen pro modulo nostro multifariam ex scriptis Evangelicis ostenditur & patescit.

3. In Horto Christi dolores indicant dicta; *ἡ γὰρ ἐκείνη ὥρα, καὶ αὐτὸς ἐκείνην ὥραν ἔμελλεν ἀποβῆναι ἐκ τοῦ κόσμου.*

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Christi Discipulum & Comitem,
non receperunt & dicit, *non ve-*
ris hominem. Tam facilè, tam re-
pentè Petrus (apud Pontificios Petra)
quasi pulvere aut plumâ levior, labio-
rum halitu ad abnegandam verè Pe-
tram concutitur & adigitur.

4. Ab omnibus deseritur: Ad pro-
pria (extextu Græco) venit, & pro-
pria eum non receperunt; quotquot
autem venientem & tranquillius vi-
ventem receperunt, in summis malis
positum, & (licet pro iis) morientem
fugiunt, quo tùm impletur dictum,
Ego solus torcular calcavi, & de po-
pulis non vir mecum, tùm Christi
augetur dolor, nam

Solumen miseris, socios habuisse doloris.

5. Captivus fit, & ligatur. Liga-
tur? Quibus vinculis? Samsone in-
firmior Christus? Potuitne ille vimi-
na, & funes tanquam filum stuppa,
quando

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Quando ipsum odoratur ignem, dirumpere? Non vero Christus? plane: sed prius amore vincto pectore, manus ligari facile permisit.

6. Ligatis manibus, nunc huc, nunc illuc, à curià hac ad aliam per vicos, deridente vulgo, circumducitur.

7. Tergum & Pectus flagellis caditur: Non solum verbis sarcasticis inhumaniter illudunt, sed etiam verberibus sævis, vibicem toti corpori inferentibus sanctissimum Jesum truculenter cadunt nequissimi, & castigant.

8. Caput charissimi Christi Coronâ aureâ dignissimum, spinis contextâ cingitur.

9. Facies formosissima sputis abjectorum foetidis inquinatur.

10. Genis colaphi impinguntur.

11. Capite obvolutum subsannant verberantes dicendo, Prophetiza tu Christe, quis te percussit?

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12. Crines capitis & genarum, more non humano, evelluntur.

13. Sicario Barabbæ (concessâ Judæis eligendi optione) posthabent Christum.

14. Jejunio, vigiliis, circumductu, plagis Christi defessi humeris, pelle jam detractâ, crucem mortis machinam; ut bajularet, imponunt.

15. Christus tulit Crucem, mutato onere, Crux vicissim fert Christum, totumque corpus in eâ extenditur.

16. Manibus pedibusque tenerrimis clavos ferreos & adamantinos figunt, ipsi magis ferrei, & adamantini.

17. Christo ducto ad locum *Golgotha* dictum, dederunt acetum cum felle mixtum, ut biberet. O pectora crudelia! Hoccine Jesu lasso, sitiенти, & moribundo pharmacum cordiacum? Tale animabus in æternum perituris, sanguinem proprium pro medicamine salutifero, ne illas mori sinat,

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finat, offerenti medico (amari dignissimo) solstrum (dicam?) talem tali pro amore dulcissimo fellis amari portionem retribunt. Quis vero nisi cacodæmon, illis pharmacopola?

18. A Patre amantissimo derelinquitur filius *ὁ υἱὸς ἀγαπᾶται αὐτὸν*. multa quidem corpore, plura vero animā passus est Christus charissimus, cum sensu eo divini amoris & gaudii, qui non fuit pars ulla illius sanctimonie perfectionis (sed non alius generis) pro tempore spoliatus erat; animaque Christi iram Dei erga peccatores, odiumque divinum in peccatum, sed nullum Dei odium erga se, sentiebat. Concipi enim potest, quod Christus cum sit peccatorum sponsor, & amator, & factus fuit pro eorum peccatis, eorumque loco, sacrificium, habere potuit iræ divinæ & in peccatores odii sensum, quamvis in se non terminabatur. Et hoc modo & non aliter (quoad hoc) erat iniquorum

a 2 nostrarum

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nostrarum dolores tulit, & à Deo pro tempore derelictus.

19. Tandem morte ignominiosa, lentâ & prolixâ interimitur. Eheu! Servator mortuus? imò moriendo servat. Servator mortuus? quam mortem obiit? In se execrabilem, sibi amarissimam, nobis proficuum & vivificam.

20. Christo jam mortuo, unus militum latus lanceâ fodit, unde contulit exivit sanguis, & aqua.

Omnis veru poena, quam pro nobis sustinuit dilectissimus Jesus, posita fuit in malo physico; in morali nulla. Poena enim est secundum, malum morale contra legem: Malo morali Deus offenditur, & justitia violatur: Dei itaque provocatio, & justitiæ violatio, Deo & justitiæ satisfactio esse non potuit. Malum morale aut nullam poenam meretur, ac proinde peccatum non esset; aut si mereretur, poena solutione augeretur debitum, ideoque

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que solvendo solvi non potuit. Et si qua pœnæ peccatoris pars sit peccatum ipsum (quamvis non quæ peccatum) ex. gr. à Deo abalienari, Deum non diligere, in Deo non delectari, hanc Christus non sustinuit; nec quæ sunt immediata, & inevitabilia peccati consequentia, à peccato ipso resultantia, v. g. Deo esse exolum, jus ad Dei favorem, & Regnum amittere; nec desertionem Spiritus Sanctimonix, bonitatis privationem, aut Deum ob suam justitiam, & sanctitatem odio habere; nec quæ absque peccato esse non possunt, sed realem culpam supponunt, ut morsus conscientix, sensus odii divini erga verè peccatores, & desperatio; hæc enim non sunt de essentiâ pœnæ, quatenus à iudice irrogatur, sed à malâ conscientia, & imbecillitate subjecti, in quo recipitur, oriuntur. Ex quibus innotesceit, passionem Christi non fuisse æquales, si intensivè non tamen ex-

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tensivè, cum iis quas peccatores meruerunt; hæc enim omnia quæ peccatores sunt meriti, nimirum, peccatis derelinqui, Dei imagine, amore, & communione privari, odio haberi, conscientia cruciari, æternis poenis infernalibus puniri, Christo sunt indigna & blasphema. Absque ullo suo peccato, aut malo morali, potuit Christus poena nobis debita defungi, & revera præstitit.

3. Patientis æquanimitas. Quid magis mirabile? passionum multitudo, aut patientis mansuetudo? Quid magis nos stupore percellat? affligentium inhumanitas, vel afflicti plusquam humana lenitas? Oppressus & afflictus est, & os suum non aperuit; sicut agnus ad occisionem ductus, & sicut ovis coram tondentibus obmutuit. Deum omnia hæc permittentem & ordinantem injustitiæ non insinuat: Judam simulato charitatis signo mortem sibi irrogantem, amicum nominat.

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nat. Petrus tribus vicibus, etiam jurejurando abnegantem misericorditer intuetur: Ab uno Latronum multas impiè effutiente contumelias (quasi surdus) aurem avertit; alteri poenitentiam agentis, & invocanti inclinatur, & Gehennam merenti promittit Paradisum. Crucifigentibus veniam à Deo Patre exorat crucifixus. Talis (O charissime Jesu!) tua altissima pietas, latissima charitas, profundissima humilitas, stupenda humanitas, & obedientia mirum in modum omnibus numeris absoluta.

4. Passionum necessitas. Utrum Deus aliter potuisset genus humanum instaurare, si quis investigaret, audax, si definiret, temerarius nuncupetur: Hoc modestis sufficit, quod posito divino consilio, datis predictionibus necesse erat, ut infallibiliter responderet eventus:

ἡ τοῦ ἡγεσθαι ὑμῶν
ἐπὶ παθῶν τὴν χεῖρ. ὅτι οἱ λόγοι αὐτοῦ ἐλάττω
ποῦς ὑμᾶς ἐπὶ ὧν σὺν ὑμῖν, ὅτι δὴ πληροῦνται

πάντα

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ἡμεῖς τὰ ὑπερβόλαια ἐκ τοῦ ῥήματος Μωϋσέως, καὶ
προφῆταις, καὶ ἱσαΐου τοῦ ἐμῆ.

Homo sponte, non necessario pec-
cavit: Christus necessario (hypothe-
tice) sed tamen sponte mortem subiit.
Homo voluntarie, nulla necessitate
cogente, a Deo defecit; Christus ut
hominem ad Deum reducat, mori
(sensu prædicto) necesse habuit. Deus
non decrevit, i.e. non voluit pecca-
tum, Psal. 5. 4.

Quia non Deus volens iniquitatem
tu, ergo homo non peccavit neces-
sitate decreti, (ne displiceam, addam)
saltem ut causa. Deus interdixit ho-
mini peccatum, ergo nec peccavit
necessitate præcepti. Deus prædixit
Christi mortem, ergo mortuus est
necessitate prædicti.

5. Passionum utilitas. Hinc enim
iustitiæ Divinae pro nostris peccatis
satisfactio oritur; quandoquidem
mors Christi non potest non poenæ
rationem

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rationem habere : eo quod homo ex
Dei consilio, & gratia non fuit mor-
tem obiturus, si in integritate per-
mansisset, ergo ex morte Christi ra-
tiocinamur, ipsum vere punitum esse,
non ob peccata sua, nam culpa fuit
vacuus, ergo ob peccata hominum
ei imputata. *Isa. 53. 11.*

וְהוּא נִיחַן עֲוֹנוֹתֵינוּ
Vox *וְהוּא* hic usurpata, tum iniquita-
tem, tum iniquitatis poenam denotare,
passim in Scriptura legitur. Voca-
bulum, autem *וְהוּא* quoties cum no-
mine peccati, aut iniquitatis con-
iunctum reperitur, in omni lingua,
præsertim Hebraicâ, poenas ferre sig-
nificat, quamvis enim *וְהוּא* interdum
exponi potest auferre, *וְהוּא* tamen
nunquam. Cum ergo apud Isaiam
diserte dicitur, Christum laturum
poenas eorum, qui justificationem ob-
tinent coram Deo, hæc phrasiologia
nullam aliam expositionem admittere
potest, quam aliorum (qui inde libe-
rantur)

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rantur) pœnæ susceptionem. *Isa. 53. 6.* Et Dominus fecit occurrere in eum iniquitatem (seu pœnam, vocem enim Hebraicam utrumque significare jam notavimus) omnium nostrum. Quem locum Socinus sic verti posse asserit; Deum cum eo, vel per eum, occurrisse iniquitatibus nostris, sed male; nam observant Critici, quod conjugatio Hiphil, cujus est וַיִּנָּחם non unicam sed duplicem actionem significat, additque verbis Kat, cujus virtute vel impulsu fit actio: Cum itaque וַיִּנָּחם proprie significat occurrere, sequitur ut וַיִּנָּחם sit, fecit occurrere: a nobis itaque in Christum peccatum, seu pœnam nostram transfusam esse, hic locus dilucide docet, nec minus clarum quod sequitur *ver. 7.*

Notant docti quidam quod וַיִּנָּחם impersonaliter sumitur [exactum est] quum de pœna peccatorum exigenda ageretur, non ab alio, quam a Christo

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sto exacta est; subintelligitur poena, vel solutio, cum dicitur [exigitur] quia ut activum *ἔστιν* est solutionem exigere, ita passivum *ἔστιν* commodius transferri non potest, quam exigitur solutio, & ipse afflicto, duriter habitus ab exactore, qui nihil remittit, omnia persolvit *ἀνελκός*, vel ut alii, & ipse respondit, re, solvendo, non ore, obloquendo.

Eandem Doctrinam statuminant omnes isti textus quibus legitur Christum pro nobis passum, & mortuum esse, praesertim ubi particula *ἀντὶ* occurrit, quæ quoties personis applicatur, significat alterum successisse in alterius locum. Particula autem *ὑπὲρ* etsi diversum nonnunquam sensum possit admittere, cum tamen eum non repudiet, ut optabat Apostolus fieri *ἀντὶ τοῦ ἡμετέρου σώματος*, i. e. vice fratrum, & dicuntur Apostoli *ὑπὲρ χριστοῦ ποσολογεῖν*, vice Christi legatione fungi, ex particula *ἀντὶ* quæ est certæ significationis,

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ficationis, & locorum scopo est explicanda, ut perite docet *Grotius*.

Illam vero interpretationem verborum *pro nobis*, quam Socinus in medio fert, i. e. *nostro bono*, non *nostro loco*, e medio tollit absurdum hoc confectarium, quod Christus non aliter, quam martyres pro nobis mortem oppetivisset. Hi enim maximo Ecclesiae bono, gladiis, flammis, multisque aliis modis mortem subiêre. Plurima alia hoc de themate occurrunt S. Scripturae Testimonia, & argumenta inde petita, quae nunc non est recitandi locus.

Ex morte Christi satisfactoria elucescunt Dei iustitia, sanctitas, sapientia, & misericordia, eo quod fuit medium aptissimum, quo Deus fines legis, & regiminis melius allequi potuit, quam in homines legis executione, eorumque pernicië.

Ex eadem nobis (fide interveniente & conditionibus novi foederis ex nostra parte

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parte præstitis) adveniunt peccatorum
omnium remissio, vulnerum
nostrorum sanatio, pax cum Deo in-
terna & æterna, filiorum adoptio,
iustificatio; omnipotentia Diabolica,
legis maledictione, & æternis poenis
infernalis redemptio; mortis ter-
poralis (homines tamen pro tempore
debellantis) exarmatio; mortuorum
ad vitam resurrectio; animabus se-
paratis, & tandem illis corporibus
rursus indissolubiliter unitis, regni
coelestis apertio; quibus cæterisque
beneficiis, morte Christi acquisitis,
nobis tamen gratis datis, gratias age-
re gratiæ gratis donanti, nunc & in
æternum firmissimè obligamur.

6. Meriti mortis Christi univer-
sitas: De quâ quidem extrema præ-
cipitia cavenda sunt. Quidam enim
præposterè extendunt, quidam nimis
doarctant. Inter illos ipse *Arminius*
Perkinsus his verbis utenti [Christum
non æqualiter mortuum esse pro Ec-

clivis

b

lectis

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lectis & Reprobis, respondet, & asse-
rit quod [Christus citra discrimen
electorum & reproborum pro omni-
bus est mortuus] nempe quia statuit,
mortem Christi ordine; causatum
precedere electionis & reprobationis
decretum; unde (secundum illius
sententiam & verba) existit discrimin
hominum electorum & reproborum.
Rationem addit, in Christo enim
mortuo, & suscitato, & gratia glo-
riamque promerito, electio est facta.
Porro quidam statuunt mortem Chri-
sti, à Deo decretam esse, & Christum
pati ac mori voluisse, sine proposito
absoluto, eam quibusdam; nequum
singulis & omnibus applicandi; sed
solum efficiendi, ut salvâ iustitiâ om-
nibus possit misericordiam impetiri,
si veller, sub eâ lege ac conditione
quam daturus esset. Nec consuetari-
um hoc, absurdum judicant, sed
laudant, mortis Christi potuisse finem
constare, etiam si nulli unquam in-
dividuo

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dividuo fuisset applicata. Sic enina
sententiam suam explicat Corvi-
nus, *cap. 27.* Dicimus finem pro-
prium ac immediatum, quem Deus
sibi proposuit in traditione filii in
mortem, non esse præcise, aut morte
ista impetrare, aut applicare impe-
tratam reconciliationem & salutem
certis ac definitis hominibus, antec-
cedaneo decreto peremptorio absolute
ad salutem electis: Quippe dicimus
Christum non esse destinatum ad
mortem, ex præciso tali ac anteceda-
neo decreto, quo absolute Deus sta-
tuerit certas ac definitas personas
singulares salvare: ideo etiam sta-
tuimus Christum non esse præcise
mortuum ad tales electos salvandum;
sed peremptorium decretum, quo
Deus statuit, quos & quales salvari
vellet, Christi morte, & Dei de illa
decreto esse posterius. Ista (inquit)
est sententia nostra: & paulo post;
Quod autem attinet ad finem proxi-

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mum & immediatum divini propo-
siti, de tradendo Christo in mortem,
non statuimus rursus simpliciter eum
fuisse, ut Deus redderet salutem ho-
minis possibilem, sed ut hominem
peccatorem posset velle salvare, salva
justitiâ per peccatum lasâ. — Huic
consecratio, quod post impetratam
salutem & reconciliationem omnibus
hominibus, non est necesse, ut quis-
quam salvetur; & possibile fuit, ut
nemo actu reconciliaretur, respondet.
Si res consideretur in se, ac attenda-
tur quid per absolutam potentiam
fieri possit, non veremur concedere
id ipsum fieri posse, quia fieri posset
ut nullus crederet. — Quare et si
nemo credidisset, futurum tamen
fuisse ut finis mortis Christi constaret
omnino credimus: Hæc ille. Quidam
in oppositum præcipitium ruunt, qui
mortem Christi nimis restringunt,
Christum pro omnibus & singulis
mortuum esse negantes, sed tantum
pro

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pro electis. Quamvis ex his nonnulli,
distinctione adhibitâ, concedunt Chri-
stum pro omnibus sufficienter, pro
solis electis efficaciter mortuum esse:
Hoc nimirum, ni fallor, volunt, mor-
tem Christi esse pro omnibus suffici-
ens pretium, sed tamen pro paucis
viz. electis tantum solvi & annume-
rari: Hoc vero, ni fallor, implicat.
Si enim non est pretium, non est
pretium sufficiens, nam à negatione
secundi adjecti ad negationem tertii
firmissime valet consequentia; pre-
tium autem non est, quod non offertur
nec solvitur; offertur autem, & sol-
vitur (ex horum sententia) tantum
pro electis. Quamvis enim mille
nummorum libræ sint ad captivum
redimendum sufficientis valoris, si
tamen pro eo non omnino numeran-
tur, nec solvuntur, non possunt dici
illi ~~valor~~, ergo nec sufficiens ~~valor~~,
quia non ~~valor~~; non ~~valor~~, quia non
solvitur; ~~valor~~ enim non solutum,

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ex vi vocis & adjecti est *αὐτεν* &
non *αὐτεν*.

Data vero hac distinctione, annon
idem de Diabolis vere dici possit;
quod quoad infinita dignitatis *αὐτεν*,
sufficiens fuit ad Diabolos redimen-
dos? Quid ergo? nullumne alium
mors Christi respectum habet ad
majorem humani generis partem,
quàm ad ipsos Diabolos? Horrendum
dictu! Hoc animo volventes insignis
eruditionis, & maximi nominis The-
ologi, alio modo (licet pro solis
electis efficaciter, tamen) pro omnibus
& singulis hominibus, quàm tantum
quoad sufficientiam Christum mor-
tuum esse perspicuè probant. Horum
sententia suis verbis sic se habet. Mors
Christi est remedium universale à
Deo institutum, & toti humano ge-
neri ad salutem applicabile; quamvis
ex speciali Dei decreto est remedium
particulare, ad certarum personarum
salutem infallibiliter applicandum.

i. e.

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i. e. mors Christi in sacra Scriptura proponitur, ut universale remedium omnibus & singulis hominibus, ex ordinatione Dei, & rei naturâ ad salutem applicabile; prodesse tamen non potest cuilibet ad salutem, nisi interveniente speciali applicatione. Thesis hæc non de Diabolis, nec animabus damnatis, sed de viatoribus omnibus vera est. Si enim aliquis Evangelii Præco totum terrarum orbem pervagari possit, uniuerso individuo humani generis ex mandato Dei (*Mar. 16. 15, 16.*) vere dicat, Sic Deus te dilexit, ut filium suum unigenitum daret, ut si tu in eum credas non pereas, sed habens vitam æternam. Porro Minister Evangelicus ex ordinatione Dei quemcunque Individuum possit vocare, ut in Mediatorem credat, & promittere ut fide in Christum, æternam vitam certo obtinere possit; quod fieri non posset, nisi ex Dei instituto, mors

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Christi sit ad salutem cuius
applicabilis; nam vocatio seria ad
credendum supponit objectum para-
tum in quod credatur, & quidem
salutiferum; quod ex promissione
salutis sub conditione fidei colligi, &
potest, & debet. Hæc enim propositio,
Si credideris, salvaberis, non esset vera,
nisi pro eo qui credere supponitur,
Christus si mortuus; fides enim non
salvat, ex sua dignitate, sed fides in
Christum crucifixum; imò revera
fides Evangelica esse non potest; nisi
in Christum crucifixum, eo quod
actus exeri non potest, ubi nullum
est objectum. Supposito ergo quod
quis credat pro quo Christus non est
mortuus, ego inferre non vereor;
Talem, etiam si crederet, salvari non
posse. At hoc, reponunt, supponi
non debet, nec potest. Quidni? cum
Deum ipsum ex ejusmodi supposi-
tione habemus Cainem dicentem, Nonne
si bene feceris, acceptus fueris? hocne
verò

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verò verum, si Cainus benè fecerit, acceptus esset, nullo modo Christi morte pro eo concessa? Salus enim Caino benè facienti ob defectum hostiæ denegaretur, vel peccatoribus sine Christo crucifixo ad æternam vitam patet aditus, quod maxime *atque*

Porro ex hoc elucescit hæc veritas, Quod nemo hominum verè conqueri possit, se ob defectum sacrificii expiatorii in æternum damnari; nec Scriptura in eo peccatorum perditionem ponit, sed in defectu fidei. Conqueri verò potest homo, non minus quam Diaboli, quibus sub nulla conditione mors Christi ordinatur, sacrificium sibi defuisse, cui mors Christi non est medium & remedium ex voluntate Dei ad salutem applicabile. *etiam*

Nec neglectus salutis accusari potest talis, cui nunquam fuit parata, oblata, & applicabilis. Quid? An excludatur a participatione salutis oblatae in Christo, ob neglectum salutis

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tis non oblata? Aut quomodo oblata dici possit, si non applicabilis? Aut quomodo neglexisse, si nec oblata nec applicabilis? Offeritur? sed non applicabilis? Euge! offertur; & tamen ob defectum ordinationis divinae omnibus modis ab ea excluditur. Huiusmodi lusum Deo minimè congruentem tribuere caveant. q. d. offertur salus; sane; & tamen aufertur salutis istius applicabilitas; insane quidem. Nec ad rem facit nonnullorum effugium; Si cui offertur, credat, applicabitur. Quid tum? Fides non facit mortem Christi applicabilem, sed ipso actu credenti applicatam. Nec fides praequiratur ut conditio, ut Christus pro nobis sit mortuus, sed ut mors illius sit nobis, actu, modo salvifico fructuosa.

Hanc sententiam confirmat Apostoli scopus, 1. *Job.* 2. 1, 2. scribentis (1.) *Iis, qui tenentur à peccatis abstinere, quod est officium omnium* &

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& singulorum. (2.) *His, qui si in peccatum lapsi sint, cum Patre pacem habere possint, & credendo, actu habent. Cum itaque duo contradictoria simul esse vera non possint, ex hypothesis, quod hæc sententia sit falsa, opus contradictoria foret vera, viz. 1. Non omnes ac singuli tenentur à peccatis abstinere; ac proinde peccando non peccant, nam ubi nulla est lex nec obligatio, ibi non est peccatum.*
2. *Omnes ac singuli, etiam si crederent, pacem cum Deo habere non possunt; quorum utrumque sacræ Scripturæ adversum, & analogiæ fidei absonum. Præterea Christus Dei filius unigenitus in mortem traditus fuit, non pro parte mundi, sed toto mundo, ut quisquis ex eo mundo crederet non pereat, sed habeat vitam æternam. Joh. 3. 16, 17, 18, 19. Patet, quia quod in partes distribuitur, non est pars sed ipsum totum; mundus verò hoc loco in partes distribuitur, nimirum*

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mirum in non-credentes & perituros,
& eternam vitam consequentes. Si
per mundum soli intelligantur electi,
oppositio esset inter electos credentes
& salutem eternam habituros, &
electos non-credentes & in eternum
perituros. Quod male sonat. Ut vero
principium hoc divinum magis elu-
cescat, hæc observari ex loco citato
velim. Ponitur primo, communis &
universalis terminus, divina ~~omnino~~
~~ita~~ obiectum. [sic Deus dilexit Munda-
dum, &c.] sequitur secundo, fructus
particularis ad credentes restrictio;
[quicumque credit in eum non pereat,
sed habeat vitam eternam] tertio,
annectitur ratio, tum negative, tum
affirmative, cum Deus filium miserit;
[non ut iudicet mundum, sed ut per
eum salvetur mundus] quarto, sub-
iungitur Mundi distributio, in cre-
dentes in Christum & non-condem-
natos, & non-credentes & iam con-
demnatos: quorum verò distributio,
mutum &

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& oppositio diversorum membrorum, si non præcesserit communis terminus sub quo fiat; & utrumque divisionis membrum complectens? Quintò, redditur causa, viz. defectus fidei, quare [jam nunc condemnatur; quia non credit:] quod etiam indicant verba sequentia; [Hoc est autem iudicium, quod lux venit in Mundum (an hoc est in electos tantum?) sed dilexerunt homines potius tenebras quam lucem.] Lux venit in Mundum communiter sumptum, & sic habetur propositum; vel particularitèr pro electis tantum, cæteris exclusis; & tamen condemnatio exclusorum eo magis ingravescit, quod lux venit in electos tantum; & alii non diligentes lucem, quæ ad illos non venit, sed à qua sunt, ex ordinatione divina, exclusissimi, majori cruciatu infernali, ob neglectum remedii sibi non parati, nec applicabilis, in æternum torquentur. Dura quidem, & tamen ex
C illorum

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illorum sententia, necessaria interpretatio.

Denique (aliis prætermiſſis) multi non electi plurium, non ſolum corporalium, verum etiam ſpiritualium mortis Chriſti fructuum actu ſunt participes; quæcunque vero Chriſtus illis qui non ſervantur, ut fructus mortis ſuæ, donat, pro illis morte ſua acquiſivit; ex hoc evincitur mortem Chriſti non ſolum non ſervandis eſſe applicabilem, ſed aliquo modo actu applicatam.

Deus dignatur multos ex non electis ad poenitentiam & fidem, & ſub conditione fidei ad æternam vitam vocare. Externæ vocationi adduntur interni motus, & ſpiritus concertatio, in quodam gradu, quibus conſcientia ad officium præſtandum inſtigetur, & in quibuſdam producit mentis illuſtratio, doni cœleſtis guſtus, & ſunt Spiritus Sancti participes, & pulchrum Dei verbum, & virtutes
fut uri

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futuri seculi gustant, *Heb. 6. 4. 5.* varias Ecclesiasticas institutiones, quæ aliis præter electos commodum ferant, stabilivit ; verbum & gratia ejus in sacris Tabulis continentur, quibus omnes in suum commodum uti debent, & iis usus præbetur : Executio legis Innocentiæ violatæ omnibus, maximâ ex parte, pro tempore suspenditur, & ab infernalibus cruciatibus servantur, dum tempus & media ad se salutem præparandos, conceduntur. Evangelium toti mundo (nemine excluso) ab Apostolis cæterisque Ministris, & Christum & vitam æternam omnibus offerri, Deus instituit & præcepit : Et toti humano generi remissionem omnium peccatorum, & vitam æternam sub conditione fidei, & receptionis, prout illis offeruntur, concessit ; & licet Evangelium actu non omnibus annuntiatur, est tamen omnibus & singulis annuntiabile. Hæc autem
c 2 omnia

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omnia loco magnorum beneficiorum habenda, quis neget? Et concessa plurimis, qui non sunt ex electorum numero, per & propter Christum quis neget? Christi itaque mortem aliis præter electos esse applicabilem & aliquo modo applicatam & frugiferam cur neget? De singulis à cenâ ad crucem, eodemque ordine quo inflictæ fuerunt, charissimi Jesu passionibus agit hoc manuale, cui tuum (varie eruditionis genere πολυθρύλλητι, & gratia speciali πάλωλς,) nomen præfigere, tibi que dicare gratitudinis ergo constitui. Ingratus enim injustus est quia negat alteri quod suum est. Ingratus superbus est, quia quod illi est, sibi, non alii à quo, asserit. Volens & esse, & haberi gratus: beneficiorum tuorum mihi annis juvenilibus collatorum memoria, me jam senescente non senescet, sed viret, viget, viget citque. Si qui beneficium contulerit, dati obliviscitur; accipiens tamen recepit.

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recepti reminisci debet. Rectè gratum aliis facientes distinguit *Antoninus*; ὁ μὲν τις ὄσιν, ὅταν τὴ διξιδὸν περὶ πῖνα πράξῃ, πρὸ χειρὸς καὶ λογισαῖται αὐτῷ τὴν χάειν. ὁ δὲ πρὸς τὸ το μὲν ἢ πρὸ χειρὸς, ἄλλως μὲν τοι παρ' ἐαυτοῦ, ὡς περὶ χρεώσε διανοήτω, καὶ οἶδεν, ὁ πεποθήκεν. ὁ δὲ τις ἔχον πῖνα ἢ δὲ οἶδεν ὁ πεποθήκεν. ἀλλὰ ὁμοιός ὄσιν ἀμπέλῳ βότρυν ἐνεγκέσθῃ, καὶ μηδὲν ἀλλὸ προσεπιζητήσθῃ, μετὰ τὸ ἅπαξ τὸν ἴδιον καρπὸν ἐννοχέναι. ἄνθρωπος δ' αὖ ποιήσας καὶ ἐπιθεῖται, ἀλλὰ μεταβαίνει ἐφ' ἑτερον, ὡς ἀμπέλῳ ὅτι τὸ πάλιν ἐν τῇ ὥρᾳ τὴν βότρυν ἐνεγκέσθῃ.

Quamvis Tu inter tertio loco positos numerandus es, qui aliis plura conferre magis proclivis, quam jam collata in apricum proferre, me tamen, te tacente, grato animo agnoscere & libet & decet. Tu mihi Pater hac ratione præcipuè, ὅτι ἐν χειρὶ ἰσχυρὰ διὰ τοῦ εὐαγγελίου εἰς σὺ ἐγέννησας. Tu mihi & Amicus & Pater, quod me ē

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Scholâ triviali ad Academicos Cantabrigienses transferri, & Aulæ Pembrochianæ studiosis adjungi curaveris. Tu mihi & Amicus & Pater, qui Cantabrigiæ annos aliquot studiis incumbenti Epistolas amoris notis insignes, & consilio de studendi ratione & methodo refertas transmittere, plurimisque aliis *diagramas* modis subsidium suppeditare non dedignatus es. Tu mihi & Amicus & Pater, qui me ab Academia tandem discessurum, in ædibus Equitis aurati sacellanum, mercede quidem satis ampla, collocare studuisti, sed literis tuis sero receptis *Londinum* versus tendere præobligatus eram. Nec prætereundum censeo (quod mecum aliis commune) me tibi ob opera plurima typis mandata, præsertim ob libros qui gaudent titulo [Sanctorum æterna requies] [Theologia Catholica] [Methodus Christianæ Theologiæ] ex quibus, si ex ullis, aliquantulum

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aliquantulum profeci, indies obstrin-
gi. His pensitatis fronti tuum (Theo-
logorum Coryphæ) infigitur nomen.
Qua fronte, rogas? dixi: qua ratione,
quo jure? habes. Libellus hic, &
Scripta alia, qualia qualia sint mea,
Virtualiter sunt tua: Avum te
appellant, nuncupant, & (exceptâ
in iis imperitiâ) agnoscunt. Cog-
nationis te pudet? Ignosce, quæso,
quodd vendicant. Sint Minervâ rudi
compacta, sunt tamen grata: sint
abdicata, tibi tamen dicata glorian-
tur. Sint rejectanea, sine tamen, ut
beneficia hinc inde sparsa recolligant,
& quoad posse, agnoscant, quamvis
rependere non possunt. Quid tum?
Silebo? Minimè verò: non rependere,
infirmi est, non agnoscere, ingrati.
Silebo? nullo modo, quod factis non
possum, votis præstabo.

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Σοὶ δὲ θεὸς πῶν δ' ἀντὶ χρεὼν μενοεικέα δοῖν
Ὅψ' ἔτιρον δούσεις, καὶ ἐν ἄχρῳ γήραος ἔδῳ
Καίειος ἐς θάνατον, πολυήμερος. ὡς δ' ἔειδοι
Ὅρη ἐνὶ θεοεικῇ βαθύ λήϊον ἀμύσαντες

Μήλοπα χερσὶν ἀγνοῖν ἐὺ-τοχάλευς ἐπ' ἀλωάς.

Imo prolixè, & obnixe, ut

*Serus in Cælum redeas, diuque
Latus intersis populo quieto.*

Nerve te nostris vitiis onustum

Ocyor aura

Tollat.

non possum non precari

Tui Observantissimus

Bedi Islingtoniz

Tertio Iduum

Nov. 1681.

Tuaque Humanitati

multis Rationibus

Devinctissimus,

T. D.

CHARISSIMORUM CHARIS-
SIMO CHRISTO CRUCIFIXO
AMANTISSIMO Hæc Carmina,
non ejusdem generis, Pyramidis instar
inversæ, & directæ, ut accendatur amor;
dedit Author nullius nominis T. D.

Ascendit Cor amans; descendit Christus amator;
Terrenum fursum tendit, Cœleste deorsum?

Sic graviora levi, sic leviora gravi

Mutantur? Coeunt summus & infimi:

Vistor Angelos, Deumque sic adit:

Diaboli negatur exitus malum!

Scala crux cœlū tetigit; terrā.

Illinc eā nos vīsit, hinc

Deinde fruemur

Tu, bone

Jesu!

I

num

Flagrat,

Flagrat, & ardet

Pectus: cui vīsum cupit:

Languet absenti, & utinam vigescat

Videndo Patriā; viā, fide gemit.

Amore scando, scala crux, anhela mens

Currendo: Visio metaque Cœlitum.

Ambabus manibus, Christe, prehende caput;

Est mihi morbus amor. Sit medicamen amor.

Morbus amor: languesco *φιλῶν*: quæ philtrea dedisti?

Morbus amor? viresco *φιλῶν*: Medicata dedisti.

Cur Tu de summo (Jesu!) descendis Olympo?

Heu! an Peccatum causa sit? an sit Amor?

Revera dicamus, amor, nam Mortis, amara

Indignis poenam ferre coegit Amor.

Scandere te crucem quid fecit, Vulnera tantā

Tanta pati, indignis? quid nisi solus Amor?

Vimina dirupit *Samson*? num fortior ille?

Scilicet hunc *Dalilah*, te (bone) vinxit Amor.

Crucem Tu? Te *Crox* tulit? ah! Diademate dignum.

Rancida Te spinis turba coronat? Amor.

Vulnera nostra tuis sanasti? Morteque mortem

Calcasti? clavos quid pede fixit? Amor.

Illuso pro laude Tibi Sarcastica verba

Fundant: atque genis Verbera passus Amor.

Immeritoque tuo saragunt Te dedere morti:

Xystā veste feri? non, spoliavit Amor.

Volvo quæ grati tibi (Christe) rependere possim

Signa animi: quid? amo: sat Tibi solus Amor.

T. D.

Πρὸς τὸ πολυμαθὴ καὶ πη-
ληλυτὸν ἄνδρα Ῥίχαρ-
δον τὸ Βάξτερον.

ΑΝΘΡΩΠΟΙΣΙΝ ἔδω κλισίης Θεοίδεος ἀγαλμα.
Ἀκροχάλοιο Θεῷ ἐπάταξαν πλημμελιόοντας
Ἀυτίηα χαμπύλα τόξα, καὶ αἰγανέαι δολιχάυλαι
Θεωπεσίαι βερέθρου τῆς ἡερόφοιτο ὀδύκαις
Πληκθέντες. γαιωδὲς μὴ τρωθῆσιν ἀέσμα.
Οὐρανόθεν τότε πρωτογονῶσι δικασπόλος εἶπε,
Σπέρμ' ὄφιος τε γυναικὸς ἀπαύςω χάσεται ἔχθρῃ,
Τῷ ὄφις κεφαλὴν συγκόψει σπέρμα γυναικὸς,
Τείψει ὄφιν σωτῆρ πλεοπεντηκονταπύλεθρον,
Ἀμφιέλικτος ὄφιος ἰρώσει ῥόδοιδέα πύρναν.
Νείδη χαμρὸς, κατέβαινεν ὑπέρτατα ναιών
Μυτογωνίης, Θείῳ μεμελημίνῃ ἡδὲ κόλπῳ,
Σύζυγα καὶ μορφὴν δέσμιον, ἀβρότε τε βροτῷ τε,
Καὶ τειάκοντα χεῖροισι σὺν ἀνδράσι πλείον ἔναις.
Τὸν τότε ζητῶντες Θανατῶν φαιιστοὶ ἀπαχθεῖς,
Τῶν δὲ σιδεροφόρων ἀπείραν πέμποντο πύζειν,
Ἐλθὼν εἰς κῆπον παρέδωκαν ὁ πομπὸς Ἰάδας,
Ἀρχεῖα καὶ σφίγγαντες εἰς οἰκίον ἀρχεῖν
Ἦγαγον οἱ τε χακῶς ζαθέην πληγῇσι παρείην
Τύφαντες, Πιλάτου δὲ κατὰ γῆρι εἰλκον εἰς αὐλὴν,
Ἐγχεσιν ἀμφιγύοισι ἢ ῥιπῆις χρεῖσιν ἀμείβαις
Οὐταζον,

"Ουταζον, τὸ δέμας χαλεποῖς φώνιζαν ἱμάσι,
 "Οξύτομον τε σέφθ' κεφαλῇ ἔκλεξαν ἀκρόνθης,
 "Λιμαπ περὺρεόν τε δαύρορον εἶχε σλισμοῦ,
 "Οχλ' δ' ἀθυρέγλωσθ' ἀνήρυγ' ἄτειρέα φώνην,
 Τῦτον σάυρωσιν συμεῖω, καὶ νήλει πότμω,
 Τὸς πόδας ὑψιτονεῖς, παλάμας σιβαρές τε κρηνηῦ.
 Τὸν δ' ἀπομειβόμεν' Πιλάτ' ἰὼν ῥήξατο φώνην,
 "Εξέλασιν τέτυ σοιῶν μὲν ἀναίπορ' αἶρον.
 Χειρομάχοι μογεῖν δὲ φθόνω φθέγγαστο βοῶντες,
 "Αἶρων αἶρε. βαβαὶ· κανεαύρης Κάισαρ' ἔχθρ'·
 "Ουασὶ δειξάμεν' ἱαχυπειθεῖσι ταῦτα πρεσβῶς
 Αἰψ' ὀλέθρῳ βλοσυρῷ παρέδωκαν ἔκοντ' βιαδεῖς.
 Ζηλομανεῖς ἐδέχοντο λέω καὶ ἀρχιερεῖς,
 "Ηγαγον εἰς χώρον, κυκλήσκετο Γολγοθὰ, χριστὸν,
 "Εἰς ὃν ὁδοιπορίαν Ἰησοῦς ἄνθρωπ' εἶχε,
 Σπαυροφορεῖν' ἔχρισεν, σπυρὲ χριστοφορεῖν' ἔχρισεν,
 "Ηλοτύπας χεῖρας τε πόδας τ' ἐπαίρει δι τάνυσαν.
 "Ευμζύσης πῆς ἐνάτης θανατοφόρου ὥρης,
 "Οξύπτη χριστὸς, τετέλεστο, κικρόνυχα φώνη,
 Καὶ Κεφαλὴν ἔκλινεν, ἐκέστι' ἦντατο φύχην.
 Νόσιμ' αὐζωοῖ πόδε πῆμα· τειήμερ' ὕπν'·
 Νεκρὸς ἀειζών, ὑψίστ' ἔκλεθ' ἀφθιπν' ἔχρ',
 "Εν τε κεραυνοφόραις νεφέλαις, καὶ καύματι φλογμῷ
 "Ερχόμεν' ἔχρ', τότε κλειττερεῖς ἐς πύργον ῥίψι·
 Χειροτερεῖς βασιλῆς εἰς ὀλβίαν δάμαλ' ἰάξιν.

T. D.

Upon the Book of the LORDS LAST
SUFFERINGS, made by the Re-
verend, and his Honour'd Father,
Mr. THOMAS DOOLITTLE.

How! Christ suffer! God leave his Royal Throne!
God's Equal die! what cause? all sin'd in one,
Immortal, mortal! Oh! such peerless love
Let men admire, and Cherubims above. (the sheep?
God's sword 'gainst th' Shepherd 'wake! what must
Die? no; he dy'd to sheath God's sword, to keep
From Hell, bring to his Paradise, that they
May eat of th' Tree of Life, and live for aye.
God and man one person make! our Jesus!
Love immense! God's become as one of us.
Man sin'd, Earth curst with briers, thorns abounds,
A Crown of these Christ's Sacred head surrounds,
Adorn'd with crimson drops of blood Royal,
Like Rubies red to deck his Crown withal,
Which blood, like Aarons Ointment, did run down,
Bedew'd his cheeks, dy'd his twice-purple Gown.
His Garments red, are the white Flag, whereby
We know that God's atton'd, and mans Allie
This world Christs Bethany, to us Bethel:
Great change! what reason? he's Emmanuel.
Judas what meant thy Jeab-like disguise?
To kiss, betray, with Hail to win the prize.
Did Shimei curse Israels Royal King;
Thou with a kiss betray'dst King Davids King.
Christ thus betray'd! his grief what tongue can tell
Fit matter for a Paul, or Gabriel.

But yet this Tract Christs sufferings doth shew,
A work THUS METHODIZ'D by none, or few.
Great love! love writ in characters of blood
Here's shew'd, Christs blood thy wine, Christs flesh
(thy food.

Christ judg'd! his *Trial*, *Sentence*, *Sufferings* do
This book unfold; at last his *EXODUS*.

Read, weep, yea weep Carnatian tears; Christ dy'd
Nails pierc'd his hands, his feet, a spear his side;
The *Scroll* that shall read these lines; tho' chief,
Shall contradict his *Apathy* by grief.

These suff'rings are Christs *LAST*, believe, repent
To bleed, or die again, he'l not consent.

Like *Peters* sheet, are these from Heaven sent,
The Lamb is slain, rise, eat, in th' Sacrament.
To th' *LORDS*-Supper a *second part* these are,
It's hard to say which will the *Laurel* wear.

Scholmens sume, *Quodlibets*, what else you please
Of theirs, th' head instruct, th' heart affect will these
Let all their *cobwebs* into one be *TWIST*,
Not like this clue, to lead us unto Christ.

When this *Elijah* go's, Oh that behind
He'd leave his *Mantle*; you'l *Elisha's* find. (lame

Shall measur'd words his works commend? *Rhyme*
His *Prose* will speak his worth, and cross his *Name*.

But I *Hyperbolize* you'l say; I grant

A *Meloss*: express his—I can't,

My verse tho' long, yet's short, still lack I *feet*,
To bear his name, his *Pages* are most meet.

S. D.



JESUS Dead!

A Maz'd! What mean *Jesus* and *Death*?
Who can unless *Judas* accuse,
Without tears speak them in one breath?
Jesus dead! oh! with grief I burst.
What must this *Sun* of *Righteousness* most bright,
So soon set when at's *Meridian* height?

Men's rage, the mourning skies reprove,
The groaning *Orbs* bld them repent,
Earth then, if never else, did move,
The *Temple's* *Vail* and *Rocks* were rent.
Jesus dead! Oh, some comfort from above!
I'm drown'd in tears, I burn in flames of love.

Jesus dead! Oh! that my thin veins
Could weep forth crimson tears of blood;
Not all, but what in stock remains,
Still to bedew my *Saviour's* shroud,
Christ our *Sacrifice*! life it self expire!
Love binds him to th' altar, love lights the fire.

Oh whither, whither shall I go?
Where shall I find some shady grove?
In Woods let me walk to and fro,
In silent deserts let me rove,

Where I may vent my sorrow and my grief,
That by weeping mine heart may find relief.

*Ab! Jesus dead! his blood's yet warm,
It melt's my Adamantine heart:
And do's my soul's affections charm.
His love wounds like some winged dart.
Alas! my frozen heart, a frigid zone
Under these lines, is like the torrid one.*

*Jesus dead! he was; yet dead? No;
He lives, and reigns with God on high:
Dead, and buried once; I know,
Now lives, not in the grave doch lie.
Sweet Jesu! wast thou dead, but now alive:
Let sorrow die, love flame, and joy revive.*

*Dear Lord! death's vanquish'd, thou art gone,
From earth with shouts, and trumpets' volce,
In sailing clouds, to God's high Throne,
To see thee: God and Saints rejoice,
Lo! thou didst mount the clouds, the magazine
Of frost, rain, snow, th' place where Gods Thunders
(im)*

*Like Victors that in triumph ride,
Thou to thy palace didst approach,
The whirling winds, each other vy'd,
Each cloud, that burden to encroach.
Roll from mine heart the heavy stone, that I
May live, rise, dwell with thee eternally.*

S. D.

An A N A G R A M

Upon his Honoured Father Mr.

{ THOMAS DOOLITTELL

{ Lo! til the last doom.

DOOM's-DAY's at hand: dead sinners! wake ;
 (TILL then
 God waits, Grace woo's, Christ's blood, wounds
 (plead with men:
 Read here his sorrows: love; you'll quickly hear
 His Trumpet sound: and see the dead appear
 At Gods Bar. Lo! TILL THE LAST DOOM you
 Repent, believe, too late at that great day, (may
 When dying nature's groans shall fill earth, air,
 Orbs crash, Stars tho' fixt, fall from th' Heavens fair,
 Earth's Globe be one Fire-ball, Moon cease to shine,
 Zodiack break; Sun leave th' Ecliptick line:
 Th' twelve Signs in that give place to Christ, which
 Portend the change of Scenes, and end of all. (shall
 Times cease, cause Colures, Tropicks which divide
 Each Quarter, Solstice, shall not then abide. (Tomb,
 When Christ's shrill Trump shall rend each Marble
 And summon quick and dead to their LAST DOOM.
 When th'skies with thunders, lightnings charg'd, shall
 Then, then must sinners to th' infernal lake. (wake,
 Hear this Preachers voice, God's trump fore the last
 Awake the dead; and your LAST DOOM be pass'd
 No wonder some his thundring Preaching blame,
 Lo! The LAST DOOM's contained in his NAME.

THE PREFACE.

THE Primitive constitution of the Humane Nature in its Essentials, concreated rectitude, with the superadded donative of Imperial power (comprizing the Natural, Moral and Political Image of the great Creator) is a crystal Optick Glass through which now-parblind man might yet view the portraiture of the Divine Being, the platform of Original Wisdom, the counterpane of communicative goodness, the stupendous product of never-posed power, and the ancient Monuments of the Creators love to man, (the greater world contracted) being an exact Epitome of all the pre-existent Mosaic and inlaid works of the prime Opificer, at whose creating call they started up out of a negative vacuity of Being, or with curious composition (though out of Physical privative absence of forms and confused chaos, figure but not informed) received in Gods Elaboratory the Divine stamp of absolute consummation in order and beauty: but the Cross of Christ, and the Pole of the Gospel stand as brazen inaccessible pillars, engraved with Golden characters of ineffable grace, and manifold wisdom of the infinitely compassionate nature, with an outstretched hand and finger as an infallible Index, pointing to the passengers, that by wandering have lost themselves in their travels to another world, the only way to that happiness, which no less by innate principle, than

elicit

The Preface.

elicit appetite all the humane race pants after; but being benighted in a vast and dark wilderness, and seized by the great Philistine the god of this world are blinded, that they weary themselves in vain to find the door, through which they should pass into it; for by any other, than Divine discovery, mankind doth worship an unknown God, and without success search after *Coelum Incognitum*.

In the production of man (the last and peerless piece of the visible creation) Omnipotent agency, exerting itself above the sphere of nature's activity, modified indisposed matter, having no natural aptitude, yet an obedient power to be receptive of such a creative generating act, with greatest facility reared up an elaborate fabrick of several stories, as an habitation for a more noble created soul; and the mighty working God that could have raised out of the stones children unto Abraham, raised the father of all out of the earth, exalting it above its first original condition, caused dust to be made flesh: but for the redemption of lapsed man, the Son that lay in the bosom of the most High, was made flesh, humbled to the dust, and lodged in the bosom of the earth; the great God who was before the beginning, whose goings forth were from everlasting, clothed with honour and majesty, and covered with light, who made the clouds a garment for the Sea, and thick darkness a swadling-band for it; in the fulness of time, when the world was old and decrepit in sin and age, became a babe, and was wrapt in swadling-clothes; whose Hallelujahs at his coming into the world, the Heavenly Host resounded from the lofty Palace, while men as if incarnate Devils allowing in the Inn no room for him that filled Heaven and Earth, thrust this Incarnate Word, more than a man into a Stable, being themselves

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less than men, and more in brutishness than beasts, in denying him that had the Heavens for his Throne, any better place than the meanest part of his footstool for his entertaining room; the brightness of the Fathers Glory was obscured; the express Image of his person was made in the likeness of men; the Lord of all took upon him the form of a servant; and he that did hang the Earth upon nothing, and still upholds it, and all things by the word of his power for the sakes and fears of men was hanged on a tree.

To describe the disfiguring of the beautiful features of him that was fairer than any of the Sons of men; and the marring of the lineaments of exactest symmetry, splendid in their native lustre, by a just proportion correspondent to the draught in the Sacred Oracles; and to the life to draw the effigies of a Crucified Christ, not with a Popish pencil, but with Scripture lines, doth decypher the charge of mans Redemption, that more was dishorsed out of Gods inexhaustible treasures to ransom lapsed man, but a little better than infernal spirits than at first to give him that noble nature and rank amongst his visible work; in which he was but little inferiour to the Celestial order.

The depth of unspeakable wisdom in ordaining the height of unparallel love in giving the breadth of condescending goodness in accepting a sponsor in our stead; the harmony of justice and mercy interchangeably embracing each other; the Divine hatred of sin not interfering with grace in saving the sinner: the intrinsecal malignity of deep-staining sin; the estimate of the rational soul: the infallible certainty of a life of retribution: the unquestionable performance of Testamentary promises are convincingly demonstrated in the Jewishship, satisfactory sufferings and death of Gods

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own Equal, by such a medium which had no seat of invention in the Topicks of Angels. For if a counsel of only spiritual intelligences had been consulted, their finite perfect wisdom had been posed to prescribe a sufficient means and method for sinners salvation, and satisfactory salvo for Divine offended justice, and to direct to a consistency between the veracity of the Legislator, menacing death upon the perpetration of sin, and (without the abrogation of the positive Law) the exhibiting of sparing mercy, and remedying salutarious grace to the violator of that statute enacted in Heaven, and promulgated to mankind; and if they had spontaneously offered themselves for a sacrifice, it would have exceeded the force both of their holiness and power to have expiated the guilt contracted by the transgression of the Law ratified by Divine sanction of the Legislator and Rector of the Rational World; and upon such undertaking the rigorous judicial process at the bar of the Celestial Court would have crushed those Principalities and powers with such a weight of wrath that would have immersed them into the bottomless depths of non-entity, or have made them voluntary confessors, that their existence in such vicarious sufferings would be less eligible than the annihilation of their Angelical Essence.

The Lords Supper being an Emblem of the Lords sufferings by Divine impress bath the aptitude of a means whereby our faith which like a reed is shaken with every wind, fastened to this Rock of Salvation might abide unmoveable. Our souls tossed with every wave might have more lively hope, as an anchor sure and stedfast to prevent our suffering shipwreck

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wrack (in storms and tempests) of faith and a good conscience. Our slow desires might make more winged speed unto the best of Objects. The spark of our love too much covered with the embers of this world might be blown up into such a vehement fiery flame, that it might vie with that of Seraphims, being stronger than death, and not to be extinguished with floods of water, nor streams of our own blood, if taken from us for the sake of him, that out of love, warmer than his blood, poured it out, to quench in us our burning lusts, and to procure an Act of Indemnity, that we might not be adjudged to the scorching flames of the fiery furnace, and sulphureous lake, heated not only seven, but seventy times seven with more intense degrees, than are in any culinary fire, where that Element is most irresistibly predominant and greedily drinketh and licketh up all the water that is cast upon it. That our straitned hearts might be expatiated with delight and joy in the posse of his love that is better than wine. Our Adamantine hearts being bathed in his blood, of more mollifying virtue than that of Goats, might be dissolved; that the low waters of repentance might swell and overflow. Our hatred to sin might wax into antipathy. Our resolutions to serve the Lord, and follow him fully might be invincible. Resignation of our selves and ours to Christ our Owner, Benefactor, and Ruler, might be more voluntary and inviolable. And by all acquire a Plerophory of remission and salvation, and after all, at the term of life might hoist sail, and from the straits of time, with full gales be landed at the Port and Kingdom of our once Crucified, but now and for ever triumphant Saviour Jesus Christ.

The

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This is the purpose of this Manual, that presents it self to view, in the same dress and form of words, and style in which it was preached, therefore plain, not gaudy, nor polished with that acuteness by which some do blunt Gods two-edged sword. Neither did I with such Israelites go down to the Philistines (in their fond opinion) to make keen their axe and spiritual weapons, with which they should hew knotty-hearted sinners to fit them for Gods spiritual building, but indeed rather make the Preaching of the Cross of Christ of no effect; but contented my self to use the file that is still in Israel for the sharpening of my goad. Fearing to give Narcotick opium to people too stupid already, instead of Antilethargical Medicines, and so leave them to be brought to their senses by the intollerable pains of Hell, instead of endeavouring timely to rouse them with such words that the meanest (whose souls are precious) might understand, who cannot ascend to lay hold on lofty words, when the more sublimated capacities may condescend to gather up expressions that fall below them.

And though I do not say I could, yet I can say I dare not in such an important Imploy wrap up my message in intricate words, and obscure phrases, stuffed with words which mans wisdom teacheth, and so cloud the truth, and in Sacred things act rather like a factor for the Devil, than a Preacher of Christ, as if with the god of this world I should endeavour to blind mens eyes, in clouding the truths of the God of Heaven, lest the light of the glorious Gospel should shine into their heads and hearts. And I always eschewed aspiring studies (in order to this work

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work amongst a mixed Auditory of ignorant and judicious) and should fear I had too much of the Devils assistance in composing lofty sentences, and perplexed forms of speech, about which the weaker people (who I think still, when I stand before them, have precious souls, and near another world) might sooner break their brains than know my meaning, and so indeed be no better than an English Barbarian, when I should be a plain-dealing Embassador of Christ to the people; and not make their mother-tongue a strange, or unknown language to them.

T. D.

Advertisement.

THE former Treatise about the Lords-Supper, by frequent Printing (wherein I have not been concerned), abounds with more than two hundred faults; many of which by leaving out, and changing of words, destroy the sense, and make ridiculous non-sense, and many Texts of Scripture misquoted are nothing to the Doctrine they are brought to assert. Wherefore I thought it necessary to acquaint the Reader, that he might not stop to pick sense where (through false Printing) there is none, and desire his candor, that he would not impute these Errata's to me, for in the first and second Edition (which only I corrected) they are not found.

T. D.



THE
Lords Sufferings
SHEWED IN THE
LORDS SUPPER.

1 COR. XI. 26.

*For as often as ye eat this Bread, and
drink this Cup, ye do shew the Lords
Death till he come.*



THE Lords Supper being
ordained for a thankful
Commemoration of the
Lords Sufferings, and
the celebrating of the
former, a Representation
of the latter, as the words
of Institution make apparent: this conse-
quence doth thence evidently result; That
every one that partakes of the Lords Sup-
per, should be competently instructed in the

B

Lords

Lords Sufferings: and that the more particular, express and distinct Knowledge of the Lords Sufferings hath a tendency to the more profitable participation of the Lords Supper; inasmuch as it furnisheth the Mind with matter of Meditation, and promoteth the actings of the several Graces, of Faith, Love, Repentance, Thankfulness, Joy, Resignation of our selves to Christ, Obedience and Resolution to do, to suffer, or dye for him, that suffered so great, so many things, and dyed such a painfull, shamefull, and cursed death for us.

For which cause this Treatise of the Lords Sufferings is added to a former concerning the Lords Supper, as a Supplement, or Second part thereof; containing an account of the Manner how our blessed Lord was taken in the Garden: of his Trial in the City of Jerusalem, and of his Execution in Golgotha; and enumerating the particular parts of his Suffering in each place, in that order as they were inflicted upon him; that the believing Communicant might have a clear view of them, and in his Thoughts might follow and trace his suffering Lord from the City to the Garden, from the Garden back again unto

unto the City, from place to place within the City, in which he was hurried from Court to Court, and from thence to the place of Execution; and all this to the more abundant affecting of his heart, while he sitteth at this Table, where all these in a lively manner are evidently set forth; And lastly, *accommodating* each part of Christs sufferings by way of Soliloquy, as a pattern, or Example for the weaker sort, how they may affect their hearts, excite and exercise their graces during the administration of this Ordinance; and come away more believing, more inflamed with Love, to, and Desires after Christ, more penitential, more humble, more thankful and rejoycing, and more resolved to walk with him in active, and to cleave to, and continue with him in passive Obedience.

Though the Lord Jesus suffered much in the course of his life, yet the greatest and the forest of all lay upon him from the time he went into the garden to the time that he gave up the ghost upon the Cross. All the former are called *Pro-passions* or *fore-sufferings*, these his greatest and last sufferings. But before we speak particularly of Christs sufferings, it may be of some use to us to

4 *The Lords Sufferings shewed*

observe; First, What Christ did before he went out of the City to the Garden. Secondly, The way that he went from the one to the other. Thirdly, The discourse he had with his disciples on the way, and afterwards how he disposed of his disciples when he came thither.

The time of these Sufferings being known by Christ to be approaching, he did three remarkable things which are grounds of great comfort to all his people to the end of the world.

1. *He did Institute the Sacrament* which is called *the Lords Supper*, and did ordain it to be a Commemoration of his sufferings and death, to be observed by all that love him as long as the world stands, giving a strict charge that his People should eat of *that Bread*, and drink of *that cup* till he come again. The more is their sin and shame that regard not the words of their dying Lord, and seldom or never come to it.

Christ then appointing this Ordinance *the same night* in which he was betrayed, to be a Representation of his bloody death and bitter Passion, that we might remember him when dead, risen and gone to Heaven, I shall the rather speak to this head that

that whenever you solemnly celebrate the same, you might have a fresh remembrance of the sufferings of Christ, and get your Hearts the more deeply affected therewith.

2. When he was to enter upon his great and last sufferings, he preached his *Valedictory or Farewell Sermon*, full of choice and heavenly matter, exhorting them, and comforting them with divers Promises of sending the Comforter to them, of the audience of their Prayers, of Peace in him though they should have trouble in the World; and all this being not spoken only to his Disciples then present, but for the good and benefit of his People in all Ages, it is left upon Record in the 14, 15, and 16 chapters of *John*.

3. Immediately before his entering into his Last sufferings, he prays and makes *Intercession* for his people, that in all Ages to the Worlds end shall believe on him. And though the Intercession of Christ be chiefly performed in Heaven, now he is exalted at the right hand of God; yet he framed this sacred Prayer upon Earth, that we might the better know for what he prayeth for us in Heaven, and tells us himself, *Joh. 17. 13.* that he spake those things on

6 The Lords Sufferings shewed

Earth, that his Joy might be fulfilled in us; for it is ground of sure, solid and everlasting comfort to us, to know what Christ is asking for us in his state of Exaltation.

These things are recorded to be transacted by Christ, immediately before the approaching of his last sufferings. For when they had sung an Hymn, they went out to the Mount of Olives, Mat. 26. 30. So saith Mark, Cap. 14. 26. and Paul; the same night in which he was betrayed, took Bread, &c. 1 Cor. 11. 23. And that his Sermon and Prayer went immediately before, is observed by Saint John, Cap. 18. 1. When Jesus had spoken these words (of Sermon and Prayer) he went forth with his Disciples over the Brook Cedron where was a Garden, into the which he entred and his Disciples. The Mount of Olives was a Sabbath days journey distant from Jerusalem, Acts 1. 12. which being not determined in the Law of God, according to the Jews tradition is reckoned by some, as much as might be gone in a quarter of an Hour; others a Mile; others almost two, or thereabouts. Now Cedron was a Brook running through a dark Valley, betwixt the City of Jerusalem and the Mount of Olives.

John

John taketh notice of Christs passing over this Brook Cedron, not only for the Truth of the History, but also for the observing of the Mystery that there was in it; for when David fled from the Face of his Son Absalom, from Jerusalem to the Mount of Olives, he passed over this Brook, 2 Sam. 15, 23. and some think that as Christ went over, he put his Disciples in mind of the distress that David was in when he went over Cedron; and the troubles of Christ at the same place did far exceed David's troubles.

1. David was full of sorrow and heaviness, when he passed over this Brook, and as he went up by the ascent of Mount Olivet, he wept as he went up, and had his Head covered, and he went barefoot, and all the People that was with him, covered every Man his head, and they went up weeping as they went. So when Christ had gone over this Brook, a little after his Disciples heard him complain, saying, My Soul is exceeding sorrowful, even to the Death.

2. Athitophel, one of David's Counsellors sides with Absalom against his Lord and King; and Judas one of Christ's Disciples joyns with the Enemies of Christ, against his Lord and Master.

8 The Lords Sufferings shewe d

3. David in his deep distrels, when he passed over this Brook, prayed unto God, and submitted his will to the good will and pleasure of God. 2 Sam. 15.25. *If I shall find favour in the Eyes of the Lord, he will bring me again, and shew me both it and his Habitation; 26. But if he thus say, I have no delight in thee: behold here am I, let him do to me as seemeth good unto him.* So after Christ had passed over this Brook, Father, let this Cup pass from me, nevertheless not my will, but thy will be done.

4. David a little after all this sorrow, was received again unto his Throne, and his Enemies that rebelled were subdued; so Christ after he had suffered a while, he was Crowned with Glory and Honour according to the Prophecie relating to this Brook. Psal. 110. 7. *He shall drink of the Brook in the way: therefore shall he lift up the Head.* Waters by their fallings, flowings together make a Brook to rise and run with a swift current, but it quickly falls again; so the sufferings of Christ came upon him like a mighty torrent, but they lasted not long.

5. Achitophel that gave Counsel against David when he fled over this Brook,

at

at last hanged himself, 2 Sam. 17. 23. The same end came Judas to, that betrayed Jesus Christ; Mat. 27. 5. He departed and went and hanged himself.

6. When Shimei cursed David, Abishai would have gone and cut off his Head, but David forbad him, saying, Let him curse, because the Lord hath said unto him, Curse David, 2 Sam. 16. 9, 10. So when Peter drew his Sword against them that came to seize upon Christ, Christ commanded him to put up his Sword, being willing to suffer without resistance.

Thus there was a Mystery for which this is observed in the Gospel, a resemblance betwixt David and Christ; but yet there is also a disparity betwixt them. For,

(1) David fled over this Brook for fear. 2 Sam. 15. 14. And David said unto all his Servants that were with him at Jerusalem, arise and let us flee, for we shall not else escape from Absalom: make speed to depart, lest he overtake us suddenly, and bring evil upon us.

But Christ went out of love to our Souls; David went that he might escape death, and not be apprehended; but Christ went this way to the place where he knew he should be seized upon.

(2) David went over with many People,

B. 5

and

and with *Armed Souldiers* to defend him; but Christ went this way with a few, and those not Military Men, nor with Souldiers Armour.

(3) *David's* trouble and grief, and how he bare it, might be a *pattern and example* to us to imitate in affliction; but Christs was not only so, but also went into the sufferings whereby he purchased for us a passage into Heaven.

There is recorded the Discourse betwixt Christ and his Disciples as they went from the City to the Garden. *Mat. 26. 31. Then Jesus said unto them, All of you shall be offended because of me this Night; and Christ doth not only tell them so himself, but also doth mention a Prophecy out of Zachary to this purpose: For I will smite the Shepherd, and the Sheep shall be scattered. Zachar. 13. 17. Awake, O Sword against my Shepherd, and against the Man that is my Fellow, saith the Lord of Hosts, smite the Shepherd, and the Sheep shall be scattered, and I will turn my hand upon the little Ones.* Christ had told them as much before. *Luke 22. 31. And the Lord said, Simon, Simon, behold, Satan hath desired to have you, that he might sift you as Wheat.*

Wheat. And *Joh. 16. 32.* Behold; the hour cometh, yea is now come, that ye shall be scatterd every man to his own, and shall leave me alone——And this Christ spake to them all; All of you shall be offended because of me this Night, ye have all heard my Doctrine, and ye have all seen my Miracles, and have stuck to me hitherto, but now *this Night* ye will forsake and leave me; to which *Peter* replies, Although all should be offended because of thee, yet will not I; though I die with thee, yet I will not deny thee; so said they all; but it was not many hours before they found Christs Prophecy to be verified, and their own Promises to be falsified, as is to be noted afterwards.

Now the last Sufferings of Christ might be reduced to these three Heads.

1. What he Suffered in the Garden without the City.
2. What he suffered in the City after he was Apprehended.
3. What he Suffered again without the City when led forth to Execution.

CAP. II.

Shewing why Christs Sufferings began in a Garden.

THE first act of this sad Tragedy, begins in the Garden; into which Christ entred with his Disciples, *Joh. 18. 1.* Not that Christ retyred to this place to hide himself, but to shew his willingness to suffer: for it is expressly observed that *Judas* that betrayed him, *Knew the place, for Jesus oft-times resorted thither with his Disciples, Joh. 18. 2.* *Judas* then that was now gone to betray him, had an opportunity to accomplish his cursed design; for they could not conveniently seize him in the City, as other times they had attempted, for fear of the people, by whom formerly Christ had escaped; but now having with him no more than his Disciples, there was not that danger of a tumult, nor likelihood of being rescued out of their hands.

And Christ did purposely make choice of the Garden, that where other Kings and people go for their delight and recreation, thither goeth the *King of Kings*, the *blessed and only Potentate*, to endure most heavy sufferings.

sufferings in his Soul; for as afterward he stood before the *barr of men*, so in the Garden he was arraigned for our sins at the *barre of God*, and endures the wrath of God in the garden, before he was so barbarously dealt with by sinful men. And the Agony and Internal sufferings of Christ in the garden, were the chiefeſt part of what he underwent for us, by how much the Wrath of God inflicted for sin is greater than all the Wrath and rage of men; that after this was poured upon him.

Verily the heart of man cannot conceive, and the tongues of men and Angels cannot expreſs what Christ did endure in the Garden: and it is obſerved in the Scripture, that Christ began theſe ſufferings in a Garden, and when he dyed he was buried in a garden, *Joh. 19. 41. Now in the place where he was crucified, there was a Garden, and in the garden a new Sepulchre, wherein was never man yet laid. 42. There laid they Jeſus therefore*—Now it is not without ſome Miſtery, why Christ did chooſe the Garden to Suffer ſo much in. As,

1. *It was in the Garden of Paradise that our firſt Parents did Sin, and brought the Wrath of God upon themſelves and all their Poſterity, and there made themſelves and all*
Mankind

Mankind obnoxious to the Curse of the Law and the pains of Hell for ever : There they were undone and became sinful and miserable : Therefore Christ would begin his last Sufferings in a Garden. In a Garden Man *deserved* the Wrath of God, and in a Garden Christ *endured* the Wrath of God : In a Garden Man did sin, and when Christ came to satisfy for our sin, he Suffers in a Garden. *Conueniens erat ut ibi funderetur sanguis Medici, ubi primum coeperat morbus aegroti.* Where the Disease began, there the Cure was provided. Where the misery of man and his Malady did begin, there the Mercy of the Saviour made the Remedy.

2. Our first Parents lost the Image of God, and their Righteousness in the Garden, and when Christ comes to restore his Image in us, and to bring in a Righteousness in which we may be clothed, he Suffers in the Garden.

3. Our first Parents made themselves and all men Captives to the Devil, and lost their Liberty in the Garden : And when Christ comes to make us free and restore us to our Liberty, he suffers in the Garden.

4. The first *Adam* after he had sinned, stood

stood trembling in the Garden; and the second *Adam* taking upon him our sin, was afraid and sorely amazed in the Garden.

5. The first *Adam* heard his Sentence of Condemnation in the Garden, and the second *Adam* that we might have an Absolution, Suffered in the Garden.

6. The Enmity betwixt the Seed of the Woman and the Seed of the Serpent first began in the Garden; therefore Christ conflicts in the Garden; there the Serpent did bruise his heel, and there the Seed of the Woman did break the Serpents Head.

7. In the Garden was the first Promise of a Saviour made, and when the Saviour comes to recover lost Souls, he betakes himself unto the Garden.

Here is matter of Meditation for you when you go into your Gardens, think there man Sinned, and there the Lord of glory Suffered; there we fell, and there we were recovered. You please your selves with your pleasant Walks, and recreate your selves with your fragrant Flowers, but do you take occasion to Meditate upon the sin of the first *Adam*, and the Sufferings of the second, till suitable affections are raised in your Hearts as becometh those that are

are concerned both in *Adam's Sin*, and *Christs Sorrow in the Garden*?

But what did Christ Suffer in the Garden? Alas, I am at a loss, I know not how to tell you: there are no words significant enough that I can think of to set this out unto you: no words that I can use, are so full as to express the fulness of Christs sorrows. If all the Sorrows of Heart and sence of Gods Wrath that have been in all men since the World began, were all met in one mans breast, they would come infinitely short of the Sorrows that Christ was filled with for us in the Garden. If multitudes of damned Souls that have been in Hell some thousands of years under the Wrath of God for sin, should come forth and tell you what they have felt, it would still be short of what Christ endured. Though Christ did not lye under the gnawings of the worm Conscience, nor under impatient Indignation, nor Separation from God, nor final despair, nor gnashing of Teeth for Vexation, which Christ by reason of the holiness of his Person was not lyable to; yet all would be less than Christ endured in the Garden.

Yet that we might gather up what is spoken in the Scripture, I shall cast it under these two Heads.

1. What

1. What Christ did Suffer before the Traitor and his company came to apprehend him.

2. What he Suffered from them, when they seized upon him.

When Christ was come to the Garden with his Eleven Disciples (for Judas had left them) he commanded eight of them to abide and tarry at a further distance, saying, *Sit ye here while I goe and pray yonder.* When Abraham went to offer up his Son Isaac, coming to the place, he said to his Servants, *Abide ye here, and I and the Lad will go yonder and Worship, and come again to you,* Gen. 22. 5. So Christ saith to his Disciples, tarry ye here while I go and Pray yonder. But the other three, namely, *Peter, James and John,* he takes with him further into the Garden, and yet afterwards Christ leaveth these three also, and goeth alone and prayeth to his Father. When Moses was to receive Commandments from God, the People were not to go up with him into the Mount, but he took *Aaron, Nadab and Abihu,* and seventy of the Elders of *Israel* nearer to him, and yet these were to Worship afar off, and *Moses alone shall come near the Lord, but they shall not come nigh:*

nigh: neither shall the People go up with him, Exod. 24. 1, 2. So when Christ came to satisfy Gods Justice for the violation of the Commandments which Moses alone received, though he took some nearer to him than the rest, yet afterwards he went and Prayed alone, and he alone did tread the Wine-press of the Wrath of God.

Now the reasons why Christ bids eight of them tarry at a further distance, and takes these three nearer to him in his Sufferings in the Garden, are not expressed; yet some reasons are guessed at, why Christ especially singles out these three from all the rest. As,

1. Peter, James and John were more confident than the rest of the Disciples, that they could and would to the death adhere to Christ, and not leave him, whatever they Suffered for him. As for Peter it is manifest how confidently he affirmed, that he would go to Prison, yea, lose his Life rather than deny Christ, Mat. 26. 31. Jesus saith unto them, All ye shall be offended because of me this night— 33. Peter answered and said, Though all men shall be offended because of thee, yet will I never be Offended. Lord, thou say'st this night we shall all be offended, what others

others will be. I know not, but for my part, I am resolved, not only that this night I will not be offended, but never while I live. 34. Jesus said unto him (now Christ speaketh particularly to Peter) Verily I say unto thee, that this night before the Cock Crow thou shalt deny me thrice. As if Christ had said, Peter, thou say'st thou wilt not once while thou livest deny me, but I tell thee in one night thou shalt deny me thrice, and that this very night. To whom Peter replyes again, Though I should dye with thee, yet I will not deny thee. It is true, it is recorded, likewise said also all the Disciples; but yet Peter's confidence seems greater than all the rest, for he was most ready to Answer, he speaks first, and twice to their once. And concerning James and John, we read Mat. 20. 22. Are ye able to drink of the Cup that I shall drink of, and to be Baptized with the baptisme that I am baptized with? they say unto him, We are able. These three then being more rash and confident of their own strength, Christ takes them nearer to him in the Garden, that when they see his Agony, and hear his groans, and behold his conflict, they may learn to think more humbly of themselves,

selves, and that they poor and frail men might not trust to their own strength in Sufferings, when they see the Son of God himself thus Labouring, and Crying, and Groaning under his Sufferings:

2. These three, *Peter, James and John*, were with Christ in the Mount, when he was Transfigured before them, and they saw his glory, and heard the Voice which came from the Excellent glory, God testifying of Christ from Heaven, saying, *This is my beloved Son, in whom I am well pleased*, Mat. 17. 1, 2, 3, 5. These three Christ also takes with him further into the Garden than the rest, that as they had seen his Glory, so now they should behold his grief; as they had heard God owning him as his Son, so now they should see him humbled more than any Servant. That as they were Eye-witnesses of the Majesty of his Divine Nature, so they should be Eye-witnesses of these Sufferings in his humane nature.

3. These three, *Peter, James and John* had been formerly privileged to go with Christ to behold his power in raising of the Dead. *Mark 5. 37.* when Christ went to raise *Jairus* his Daughter that was dead, *He suffered no man to follow him save Pe-*
ter,

for, *James and John*. These then that he admitted to see him raise another from the Dead, he takes with him, nearest to him in the Garden, to behold his Sorrows, and to see him heavy even to the Death. That as in that Miracle they had seen the manifestations of his Deity, so in the Garden they should see the Sufferings of his Humanity.

4. Some think it was because Christ loved these three above all the rest; and such as we greatly Love, we should choose to have nearest to us in our troubles and afflictions. *John* was known by this, that *He was the Disciple whom the Lord loved*, *Joh. 13. 23.* and when Christ was upon the Cross, it is said, *He saw the Disciple whom he loved*, *Joh. 19. 26.* And he is described sometimes not by his Name, but by him *whom Jesus loved*, *Joh. 20. 2. & 21. 17.* *The Disciple whom Jesus loved*— And to these three he gave new Names, *Simon* he surnamed *Peter*, and *James* and *John* he surnamed *Boanerges*, which is, the Sons of Thunder, *Mar. 3. 16, 17.* Whence we Learn, that those whom God loveth most, he might call out to greater exercises by Affliction. For it was a sore Trial to them to behold their Lord and Master in such an Agony,

Agony, and Labouring under such griefs and Sorrows.

But whatever, was Christs reason, it is expressly said, that some he left further off, and these three he joyned nearer to him, whom also sometimes he Separated himself from, and was alone in Prayer, and yet these when he returned to them, time after time, added to his Sorrow, to find them sleeping when he was in such deep Distresse, as shall be noted afterwards.

But let us return to the thing propounded, namely, the Sufferings of Christ in the Garden, before Judas and the rest with him came to apprehend him, all which while there was no man did inflict any thing upon his Body, though afterwards they did most Cruelly and Barbarously put him to pain.

— Now the greatness of his Sufferings will be the more manifest by considering these particulars following.

Which is the first, that he was afflicted with the greatest pain of Thirst. Whence we learn, that those whom God loveth he might call out to greater exercises of Affliction. For it was a sore trial to them to behold their Lord and Master in such an Agony.

CAP

CAP. III.

Shewing the Sufferings of Christ in the Garden, before Judas and others came to take him.

IT is said in the Garden, He began to be sorrowful, Mat. 26. 37. *¶* We were full of sin, and Christ was full of Sorrow, and the fulness of his Sorrow was to satisfy for the fulness of our sin. And when the Sorrow of one Person was to satisfy for the fulness of sin in all persons that should be saved by his Sufferings, how great must his Sorrow be?

Now this word is used in other Texts to signify great Sorrow.

1. As of the pain and sorrow of a woman in travel, Joh. 16. 21. *¶* A woman when she is in travel hath sorrow, because her hour is come, *ἡ ὥρα ἐξέρχεται*. So when Christs hour was come, he had more Sorrow than ever woman in travel did endure.

2. It is spoken of the Sorrow of the Disciples, when Christ told them that he should be Betrayed and Murdered by sinful men, Mat. 17. 22. *¶* Jesus said unto them, the Son

cf

24 The Lords Sufferings shewed

of man shall be betrayed into the hands of men. 23. And they shall kill him—

2) ἐλυσθησαν σφοδρὰ, and they were exceeding sorry. If such sorrow entred into their hearts, when they did but hear of Christs Sufferings, what must then lie upon Christ when he came to undergo them?

3. By this word is set forth the sorrow of a covetous Worldling, that hath set his heart upon his Riches more than upon God, or the saving of his Soul, when he must part with them, or be Damned. Mat. 19. 22. But when the young Man heard that saying, ἀπῆλθε λυπημένος, he went away sorrowful, for he had great Possessions; and a Worldly Man doth not lose great Riches without great sorrow.

4. It is used of the sorrow that Men are under, because of manifold afflictions; one affliction causeth oftentimes much sorrow; one wicked Son, one Loss in our Estate, the Loss of one Relation, one Disease, as Plague, or Gout, or Stone, brings much sorrow; but when one Man lyeth under manifold Afflictions, as the Loss of Estate and Children too; to be under great troubles and none to speak a word to comfort him neither, this causeth

causeth sore grief, as in *Job*, his Cattel were gone, and his Children were gone, and his Health and Ease was gone, when his Friends came to visit him, *They sate down with him upon the Ground seven days and seven Nights, and none spake a word unto him; for they saw that his grief was very sore,* *Job* 2. 13. So many Afflictions falling upon *Jacob* caused great sorrow, *Gen.* 42. 36. 38. *Jacob* said unto them, *Me have ye bereaved of my Children; Joseph is not, and Simeon is not, and ye will take Benjamin away; all these things are against me—* He said his Brother is dead, and he is left alone; if mischief befall him by the way in the which ye go, then shall ye bring down my grey Hairs with sorrow to the Grave. Variety of Afflictions causeth multiplicity of sorrow. Now the word used of Christ in the Garden is used to set forth the sorrow of Men under manifold Temptations. *1 Pet.* 1. 6. *Ἀποκρίσεις ἐν πολλοῖς πειρασμοῖς*; Ye are in heaviness through manifold Temptations. But all the Temptations of any, that meet with most, were not comparable to what Christ endured; who can tell then what sorrow he was filled with?

5. Besides, the Septuagint Translate an He

brew word that signifieth the pain of a Woman in Child-bearing ; yea the very word that God used in pronouncing the Curse on the Woman after she had sinned, they Translate twice in one Verse by this word used to set forth Christ's sorrow in the Garden, Gen. 3. 16. And God said, **רַבָּה אֲרָבָה עֲצֹבוֹנָה** Πληθύνων πληθύνω τὰς λύπας σου, In multiplying I will multiply thy sorrows : **בְּעֵצ בְּנִים** ἐν λύπαις τέξῃ τέκνα, in sorrow shalt thou bring forth Children.

6. The same Hebrew word used to set forth the sorrow of a Mans heart in the loss of a Son, as is in a tender-hearted Father mourning for the death of a Child and that with most bitter Lamentations, is again Translated by the Seventy, with the same Greek Word that is used to set forth Christs sorrow in the Garden. 2 Sam. 18. 33. And the King was much moved, and went up to the Chamber over the Gate, and wept, and as he went thus he said, O my Son Absalom, my Son, my Son Absalom : would God I had died for thee, O Absalom my Son, my Son. He was so filled with grief and sorrow at the death of his Son, that he wished he had died in his stead. Now cap. 19. 1, 2.

this

this sorrow of *David* for his Son was so great, that it turned a great Victory into great mourning unto all the People: for the People heard say that day, How the King was grieved for his Son *Septuag.* ὅτι λυπῆται ὁ βασιλεὺς.

7. Once more, there is another *Hebrew* word *לָרַחַץ*, that signifieth to be much moved, and imports a great alteration in a Man by reason of some fear, or grief, or anger, or all; as *David* was exceedingly moved at the Tydings of the death of his Son, where this *Hebrew* word is used, *2 Sam.* 18. 33. it signifieth to be moved till one quake for fear, to be troubled to trembling, and the *Seventy* Translate this word also by the word that is used to set forth the sorrow of *Christ* in the Garden, *Isai.* 32. 11. Gather up all then that hath been noted upon this word, and suppose the sorrow of a Woman in travail, even that denounced against the Woman as a Curse due to her for her sin; suppose the sorrow that filled the hearts of *Christ's* Disciples, when he told them he should be killed; suppose the sorrow that a Worldling hath when he loseth all his Riches; suppose the sorrow that a Man hath for the death of his Children; nay, suppose

the sorrow that a Man sustains by falling under many Afflictions at once; yea, suppose such Motions and Commotions in a Man through fear and sorrow, till he quake and tremble in every Joynt; all which this word (signifying Christs sorrow) is used to set forth, and though all these come far short, yet you might be helped to imagine, what Christ lay under, when it was said he began to be sorrowful.

2. It is said of Christ in the Garden, that he *began to be very heavy*, Mat. 26. 37. The word is *ἀνιμωεύω*, hard to be Translated by any one English Word. Some render it *to faint or fall away in ones Soul*; to be so full of grief and in such distress, that a Man knows not what to do; to be so perplexed with fear of approaching danger as to swoon away, or to be almost besides ones self; to be so filled with grief and sorrow as to shun the Company and Society of all People: for Men in sorrow love to be alone, and the Composition of the word Imports as much. Set aside any thing of sin, which could not be in the Holy and spotless Son of God, in all the commo-

tions

tions and Perturbations of his Soul, and then apply the interpretations of this Word, and you will conceive that he was under great heaviness of Heart.

This Word is used but three times in all the New Testament, and twice concerning Christ, in the Garden, by *Mat. cap. 26. 37. & Mark 14. 33.* And once concerning *Epaphroditus*, and is there Translated to be full of heaviness, because the *Philippians* had heard that he had been sick, *Phil. 2. 26.* He knew they had so great a love unto him, and such dear affection for him, that they would be exceedingly troubled at the hearing of his sickness, and this made him full of heaviness. If others hearing of his Sickness made him an heavy heart, what heaviness of heart must be in Christ, when he was to bear the sickness, and sins of others.

Sin is an heavy burden; and the Wrath of God is an heavy burthen, and on whomsoever Sin and Wrath do lie, it must make them of an heavy heart: you hear it did so to Christ himself; Oh then what heavy hearts shall the most merry sinners shortly have! that can swear with a merry heart, and

sport and game, and pass away their precious Time with a merry heart; that can sin and sing; that can provoke God by their doing what he forbids, and neglect what he commands, and can be as jovial and as chearful, as if Sin and the Wrath of God for Sin, were the lightest and the smallest, and the slightest thing that could come upon them: but know thou that under all thy sin goest away with a light heart, God shall make thee one day of an heavy heart; either by thy repenting for thy sins, or by his Damning thee for them; remember Christ had an heavy heart for sin.

3. It is said of Christ, when he was in the Garden, that he began to be sore amazed, *Mark 14. 33. ὑπέσπετο ἐκθαυβήσας*, which is Translated, *Mark 16. 5. to be affrighted*; and again *vers. 6. be not affrighted*; and to be greatly amazed, *Mark 9. 15. to tremble for fear*: Sorrow had laid hold upon our Lord, and Fear also doth come upon him, he felt much at present, and therefore he was full of sorrow, and he knew that he must yet go through more, and therefore is full of fear, but in both free from sin. Sorrow and sadness ariseth from

from evil present, and fear ariseth at the apprehension of evil to come; and Christ in the Garden did feel enough to make him sad, and looked for more which made him fear. One of these in extremity would make the life of a Man exceeding bitter and burdensome to him. So Job expressing the greatnels of his grief cryeth out, Job 6. 2. *Oh that my grief were thoroughly weighed, and my calamity laid in the Ballances together!* One grief weighs heavy, but when many are put in the Ballances together, they would be as he goeth on to expresse, vers. 3. *It would be heavier than the Sand of the Sea;* especially when the cause of ones sorrow is as Job complains his was, Vers. 5. *For the Arrows of the Almighty are within me, the Poison whereof drinketh up my Spirit: The terrours of God do set themselves in array against me;* and these make him cry out; Vers. 8. *O that I might have my request, and that God would grant me the thing that I long for!* 9. *Even that it would please God to destroy me, that he would let loose his hand and cut me off.* Job's Afflictions are Recorded in Scripture as great afflictions, and Job's Patience is spoken of as great Patience;

but Christ exceeded *Job* in both; his sorrow was greater than *Job's* sorrow, and his Patience was greater than *Job's* Patience; for he did not murmur in the least, nor sinfully repine, though he did bitterly complain.

Thus if a Man were full of sorrow, if he were free from fear, it would be a grievous burden; or if a man were free from sorrow, having no present evils upon him, yet if he were full of fears by reason of great approaching troubles, it would much abate his delight in present enjoyments; but take a Man full of both, and he would be an Object of your pity.

And yet this was Christs case: he had sorrows more than ever any Man had, and he had fears above the fears of all Men (but still without sin) even to amazement and trembling. His sorrow was so great as he might truly say above any Man. *Lam. 1. 12. Behold and see, if there be any sorrow like unto my sorrow, which is done unto me, wherewith the Lord hath afflicted me, in the day of his fierce anger. And his fears were so abundant, that caused him with strong praying and tears to make his requests and supplications unto God more earnestly than ever Man did, Heb. 5. 7. Add then his amazing fears to his*
for-

sorrows and heaviness of Heart, and you may better apprehend, that Christs Sufferings in the Garden were exceeding great.

4. Yet it appeareth more by this, that *His Soul was exceeding sorrowful even unto death.* What the Scripture hath observed hitherto was gathered from his very Looks and gestures; But now he himself declareth with his own mouth the Sorrows and troubles of his Heart. *Mat. 26. 38.* Then saith he unto them, *my Soul is exceeding Sorrowful even unto death.* Mark how the words rise by steps to denote his grief. First, *he was Sorrowful.* Secondly, He saith, *His Soul was sorrowful.* Thirdly, He saith, *His Soul was exceeding sorrowful.* Fourthly, He saith, *His Soul was exceeding sorrowful, even to the death.* Every word hath its weight, as the words of sorrowful men use to be. How can any hear what Christ said, and deny he Suffered in his Soul, when there can be no Sorrow properly but in the Soul? The Body as distinct from the Soul, is not capable of Sorrow: Sorrow is an Affection of the Soul, and seated in the Mind. Now when we find in

Scripture, [Soul] added, reporting the good or evil of any condition, evil and good are meant in the highest degree. As to be bitter in Soul, notes the most grievous and bitter Sorrow, John 3. 20. So when the Psalmist would set forth the greatness of Joseph's Sorrow in Prison, he saith, Psal. 105. 18. *Whose feet they hurt with Fetters; he was laid in Iron;* the Hebrew word is, *His Soul came into Iron.* So David, Psal. 42. 6. *O my God, my Soul is cast down within me.* And 57. 6. *My Soul is bowed down.* And 69. 1. *Save me O God, for the waters are come into my Soul.* And 88. 3. *For my Soul is full of troubles, and my life draweth nigh to the grave:* So Christ, *My Soul is exceeding sorrowful to the death;* that is, I am in the lowest deeps of Sorrow. Sorrow unto death, is Sorrow within one step or degree of death.

It is the same word that was used before, *he began to be sorrowful*, only there is an addition of a preposition that doth augment the signification of it. *Heelamot* *is in* *Heelamot* : *My Soul is sad on every side.* All the powers and faculties of my Soul, are beset and besieged with grief, Sorrow compasseth me round about. If David complained thus, much more was it true of

of Christ. *The Sorrows of death compassed me, Psal. 118. 4. The Sorrows of Hell compassed me about. Ver. 5. & 116. 3. The Sorrows of death compassed me, and the pains of Hell got hold upon me; I found trouble and Sorrow. This word is used but five times in the New Testament; twice concerning Christs Sorrow in the Garden, Mat. 26. 38. Mar. 14. 34. and twice concerning the young man that came to Christ, to know what he should do to inherit Eternal life: Christ bid him sell all that he had, and follow him, and it is said he was Πελυπτος, very sorrowful, for he was very rich, Luc. 18. 23. and again, Ver. 24. When a man that is very rich, and hath his Heart very much set upon his riches, doth lose them, it makes him very Sorrowful. When a man is compassed about with good things, and loseth them, he is for that compassed about round with Sorrows. Once more we find it used of Herod, when asked for John Baptists Head, he was exceeding sorry, Mar. 6. 26.*

The 70 use this word for an Hebrew word that signifieth to be cast down, bowed down, Humbled, sunk down, Psal. 42. 6. & 43. 5. *Why art thou cast down, O my Soul,*

Soul, and why art thou disquieted within me? as if Christ had said, My Soul is cast down, bowed down, sinketh within me, (remember still to understand all this in a manner suitable to the Holy Son of God, without any mixture of sin) and all this even to death. This still increaseth the sense of the words; as when *Jonah* said, cap. 4. 9. *I do well to be angry even unto death*, shewed the greatness and height of his anger. And when *Hezekiah* was said to be sick unto death, *Ila.* 38. 1. And *Ephraim*, sick nigh unto Death, *Phil.* 2. 27. sets forth the dangerousness and greatness of their Sicknes. And when *Paul* confessed he Persecuted the followers of Christ to the death, *Acts* 22. 4. Acknowledged the height of his rage and cruelty against them; So when Christ saith his Soul was sorrowful to the death, it denotes the abundant and unspeakable Sorrow of his Soul when he was in the Garden, to that measure, that he could not have born so much and Lived, if his Manhood had not been supported by his Godhead.

Yet one thing more might be noted under this, Christ tells his Disciples his Sorrows, *He saith unto them, &c.* why the sadness of his Countenance, and the trembling

trembling of his Body did shew to them the Sorrow of his Soul; but yet we account it some kind of ease to have some to open our Sorrows and express our griefs unto: and yet this was no abatement to the troubles of Christs Soul; but they continue still and increase upon him, as the next particular will further shew.

5. *In the Garden Christ was in an Agony,* and in that Agony all over in a Sweat, and that was such a Sweat as never man was in before, nor since; for he did Sweat as it were great drops of blood, falling down to the ground, Luc. 22. 44. He was *ἐν ἀγῶνι*, in an Agony, which word is nowhere used in all the New Testament besides, as being appropriated to Christ, and common with him to no man else besides. Paul by variety of words sets forth the multiplicity of his Sufferings above others. 2 Cor. 11. 23. — *In Stripes above measure, in Prisons more frequent, in Deaths often. 24. Of the Jews five times received I forty stripes save one. 25. Thrice was I beaten with Rods, once was I Stoned, thrice I suffered Shipwrack; a Night and a Day have I been in the Deep. 26. In Journeyings often, in Perils of Waters, in Perils of Rob-*

Robbers, in Perils by mine own Countrey-men, in Perils by the Heathen, in Perils in the City, in Perils in the WilderNESS, in Perils in the Sea, in Perils among false Brethren. 27. *In Weariness and painfulness in Watchings often, in Hunger and Thirst, in Fastings often, in Cold and Nakedness.* But never in such a bloody Agony as our Saviour was. We read several times that Christ did weep, his Eyes dropped Tears, but now he weeps, not only at his Eyes, but in every part of his Body, and that Tears of Blood dropping down to the ground. Oh what a miraculous sweat was our Lord in, when the Blood starts out at so many parts of his Body, and yet no Man now afflicts him. To see the Blood run down his blessed *Cheeks* when they drove the *Thorns* into his *Sacred Head*; to see the Blood issue out of his *Back* and *Breast* when they did Scourge him; to see Blood gush out when they pierced his *Side* with *Spears*, was a sore effect of cruel inhumanity: but in the Garden he was not Scourged by Men, and yet he bleeds; he was not wounded by the Sons of Men, and yet his Blood runs down upon the Ground; but was caused by the Agony

ny he was in, by the anguish, and anxiety, and æstuation of his mind; yet in Christ evermore without sin.

And though such a bloody Sweat was unusual at any time, yet that it should be so with Christ at this time, and in such circumstances makes it still the more wonderful. As,

In a cold Night, in the open Air. That this was in a cold Night, appears in that after they had apprehended Christ that same Night, and lead him to the High-priest's House, they kindled a Fire in the midst of the Hall, and were set down together, and Peter sate down among them, *Luke 22.55.* and Mark observeth that Peter sate down by the Fire to warm himself, *Mark 14.67.* Now cold hinders sweating, and driveth the Blood inward; yet when others did need a Fire to warm them, in the House, Jesus Christ undergoing the heat of God's Wrath falls into a Bloody sweat in the open Air.

2. As it was in a cold Season, so Christ lay all along upon the cold Ground; for it is observed that in his Prayer (as is probable of an Hour long, for when returned from Prayer, he said to his Disciples, *Could not ye watch with*

with me one hour?) he lay prostrate upon the Ground, for he fell on his Face and prayed, Mat. 26. 39. Now the cold of the Earth in a cold Night inclines to *shivering* rather than *sweating*, and drives the Blood inward, and yet Christ's Body is all over in a sweat, and the blood distilleth from the parts of his Body to the ground, and the coldness of the Air clotted the Blood as it issued out of our Saviours Body, as we gather from the *Greek Word* ὁρμησας used in Scripture only in this place, and is Translated *great drops*, and signifieth clotted Blood, or Blood thickened with cold. That Christ in these Circumstances should be in a Bloody sweat was plainly miraculous, especially if we add,

3. That *Christ was in such fear, and amazement*, which in other Men still drives the Blood inward, and gathers it from the external parts of the Body about the Heart, and hinders bleeding; as we see in many, if a Vein be opened, fear in excess hinders their free bleeding; and yet Christ that had such fears as never Man had, falls a sweating Blood, real Blood, as never Man besides did. Oh then, what was the heat of Gods anger for our sin, which Christ endured, that

that in these Circumstances put him into such a bloody Sweat and Agony ! From this Agony of Christ in the Garden, observe these Five following Instructions.

1. When *Adam* sinned, God said to him, *In the sweat of thy Brows thou shalt eat Bread*, Gen. 3. 19. But when Christ the second *Adam* comes to satisfy for sin, it puts him to so great labour and pain, that all his Body is in a Bloody sweat.

2. Men in their sins are said to be in their Blood, Ezek. 16. 6. *And when I passed by thee, and saw thee polluted in thy Blood, I said unto thee, when thou wast in thy Blood, live ; yea I said unto thee, when thou wast in thy Blood, live ; but* When Christ comes to wash us from our sins, it costs him his precious Blood. When God saw his own Son thus all over in his own Blood, he said not to him, *Live*, but *Die*. We were in our Blood, and had deserved to die, and were unworthy to live : But behold Christ in his Blood, worthy to live, and had not deserved to die, yet he must die and not live. Ours was defiling and polluting Blood; but Christs Blood was purifying and cleansing Blood, and he
sweats

sweats out his pure Blood to cleante us from our polluting Blood. Behold then, ye Sons of *Adam*, your own misery; yet look again, and behold your remedy in the Bloody sweat of the Son of God.

3. As our Natural State is set forth by our being in our Blood, so our actual sins are often so aggravated that they are *Scarlet, Crimson sins, as red as Blood in the sight of God*; thus we read, *Isai. 1. 18. Though your sins be as Scarlet, they shall be as white as Snow; though they be Red like Crimson, they shall be as Wool.* How can this be, that our sins as Red as Crimson, should be made as White as Snow? Why, because our Saviour, that in regard of *Innocency* was as White as Snow, for our sins, in his *Bloody Passion*, became as Red as Crimson. Thus he was White and ruddy, *Cant. 5. 10.* that we that were ruddy might be made White.

The Word that is used in *Isai. 1. 18.* *צָרְמָה* Translated *Red as Crimson*, properly signifieth a Worm of a red Colour; for Crimson and Purple by the Hebrews usually in Scripture is termed *Tolang*, of a little Worm springing out of a Grain or Kernel, by the Blood whereof this Colour is made. Cloth then dipped in

to the colour made of the Blood of this Worm, was of a Scarlet, Crimson dye. So that it may be read, *though your sins be as the Red Worm, they shall be as Wool.* This Observation I make, because the very same word that is uted to set forth the Crimson dye of our sins, is spoken of Christ; *all over Red with his own Blood*, Ps. 22.6. we render it, *but I am a Worm and no Man*; but more fully thus, *I am the Red Worm.* Oh what Ear can hear this, and not have a Heart to bleed! Our sins for the greatness of them, are as the *Red Worm*, that makes a colour as Red as Blood; and Christ in his Sorrows, for the greatness of his Sufferings, is as the *Red Worm*, that was dyed *Scarlet Red* in his own Blood. The great God is compared to a *Worm*, behold and see the greatness of his Condescension; and the *Red Worm*, to teach the bitterness of his Passion. To this the Prophet hath respect when he asketh, *Isa. 63. 1. Who is this that comes from Edom, with dyed Garments from Bozrah?*—2. *Wherefore art thou red in thy Apparel, and thy Garments like him that treadeth in the Wine-fat.* To the first Question, *Who is it?* It is answered, *It is I that am mighty to save.* Though he were reckoned as a Worm, yet

yet indeed he is mighty to save. To the other, *Why art thou Red in thine Apparel?* It is answered; *I have troden the Wine-press alone, and of the People there was none with me.* O what support and comfort might this afford and bring to the truly Penitent and Believing Soul! When *Satan* doth Object, and Conscience doth Object, *Thy sins are of a Scarlet Dye, like the Red Worm;* thou mayest reply, it is true, so they are, I cannot, I do not deny it: but what though they are, behold, O my Soul, *thy Saviour in his Bloody sweat for thy sins, he is like the Red Worm,* and had his Garments of a Scarlet Dye, coloured Red with his own Blood, for thy sake; do thou therefore repent and believe, and thy Red sins shall be as White as Snow for thy Saviours sake. Though by thy sin thou hast fallen into a burning Feaver, yet thy Lord himself that became thy Physitian hath sweat it out.

4. When you come to your Dying-beds, and the pains and pangs of Death do get hold upon you, and you be in sore distress, by reason of outward Sufferings on your Bodies, and inward fears in your minds; then think upon your Saviour in the Garden. When you apprehend

hend Death to be approaching, and the Sicknes of your Body, or the Terrours of your Mind, or both, cast you into *your cold Sweats*, that the drops thereof trickle down your Face, and bedew your whole Body, and your Friends bewail your case, and wipe your Face; remember for your comfort, how your Lord was in a bloody sweat for you in the Garden: that he that did sweat and shed his Blood for you, if you have closed with him and heartily accepted of him, knows how to pity you in your distress, and will surely take care of your departing Souls, which he sweat and died for.

5. Did our Lord sweat drops of Blood for our sins, *what Hearts have we then that cannot drop a Tear for our own sins!* Are you more sparing of your Tears than Christ was of his Blood? Did your Saviour bleed, and cannot you weep for your dishonouring of God, and violating of his Laws? Did Christ wet his Garments quite through with his Blood, and cannot you wet your cheeks with your Tears, that all this was brought upon him for your Sins? Was Christ a bleeding Saviour, and should not you be weeping

ing Sinners? Are your Hearts indeed so hard and stupid and stony, that you can hear that the Son of God for your sins was in a bloody Agony, and yet you your selves unsensible of your sinings and his sweating? Surely, if the softning Vertue of one drop of his Blood which fell upon the ground, hath ever been applied to your Consciences, you would lay to Heart your sins; and though you could not weep as fast as your Saviour bled, yet you would at least be grieved that you are no more affected with his Love and Sorrow, which through love to you he sustained for you; at least you would be troubled at the hardness of your Hearts that the bloody Agony of Christ should breed no more anguish in your minds, nor sorrow in your Souls, for your sin that did cause this Bloody sweat to come upon him.

6. *There was an Angel sent from Heaven to strengthen Christ in his Agony in the Garden. Luke 22. 43. And there appeared an Angel unto him from Heaven strengthening him; which further sets forth*

forth the greatness of Christs humiliation for our sakes. Oh how strange is this, that he that was the God of Angels, and infinitely higher than the Angels, should thus be made lower than the Angels; and he that gives strength to them, should be strengthened by any of them; and he that is the joy and the happiness of Angels, should have an Angel to administer comfort unto him! Not that he as he was God did stand in need of, or could receive strength or comfort from Men or Angels; but as he was said to be heavy, sorrowful, or sore amazed, so now he is said to be strengthened; and both as he was Man, and had taken our Nature upon him.

No doubt but the Angels of God did Minister to Christ from the first Moment of his Incarnation; for if they be *Ministring Spirits sent forth for the service of those that are Heirs of Salvation*, Heb. 1. 14. how much more to minister to the Son of God himself? but in this place there is mention made of a particular Angel that was sent from Heaven in a visible shape, seen by Christ at least, if not by the Disciples, for possible he appeared to Christ while they were sleep-

sleeping. And it is by some concluded to be the Angel *Gabriel*, for he came to strengthen him: and the Name of this Angel *Gabriel* signifieth the Strength of God; as also because it was the Angel *Gabriel* that appeared unto *Daniel*, and foretold to him the coming of the *Messiah*, and that he should be cut off, but not for himself, *Dan. 9. 21. 26.* It was likewise the Angel *Gabriel* that foretold the Birth of *John* the forerunner of Christ, *Luke 1. 19.* Moreover it was the Angel *Gabriel* which made known to the *Virgin Mary*, the conception of Christ, *Luke 1. 26, 27. &c.* and it is likely that it was this same Angel that was sent to strengthen him, in his sore conflict in the Garden; and it is to be understood of inward support and strength. *Ἐνίσχυσις*, it is read but once more in the New Testament, and then is used of *Paul*, that when he had fasted three Dayes, and afterwards did eat, he was strengthened; *Acts 9. 19.*

But how this Angel did strengthen or comfort Christ, is not expressed; sure I am, not by bearing part of the punishment that was due for the sins of Men, for the Angel had not strength enough to bear that

that burden, as also because that Christ did tread the Wine-press of Gods wrath alone. But some think one way, and some another, which I will but name.

1. Some think that when Christ was prostrate in the Garden, and lay upon his Face upon the Ground in his bloody Agony, the Angel came and set him up, and wiped off his bloody sweat.

2. That as the Angel *Gabriel* had foretold to *Daniel* the sufferings and death of the *Messiah*, *Dan.* 9.21.26; So here the Angel *Gabriel* propounds to Christ the Fathers Decree and the Predictions of the Prophets, that the Redemption of Mankind should be accomplished by his sufferings and death. And was this a comfort to Christ, and a strengthening of him in his bitter Agony, to consider that thereby Salvation and Eternal Life, peace with God, and pardon of sin should come to us? Oh what love had Christ then to our Souls, and what desire after our happiness, to think that that Cup so bitter to him, should be so sweet to them in whose stead he drunk it off? That as it is now abundant satisfaction to Christ, to see Souls converted and saved by his death now past; so it was mat-
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ter of consolation to Christ even in his Agony, to consider that the Blood he sweat, and the pains he endured would be the deliverance of many Souls from everlasting misery.

3. The Angel probably might discourse with Christ about the blessed Issue of these his sorrows, and the glorious Resurrection that should follow. Thus we find Christ himself speaking to the Disciples that were sad and talking together of the death of Christ, *Luke 24. 26. Ought not the Christ to have suffered these things and to enter into his Glory, &c?* And to Christ did strengthen and comfort himself in his sufferings, by eying the glory that was set before him, *Heb. 12. 2.* As when Christ was transfigured in the Mount, while he prayed, the fashion of his Countenance was altered, and his Raiment was white and glistered, there came to him *Moses* and *Elias* and talked with him concerning his decease and sufferings at *Jerusalem*: *Luke 9. 29, 30, 31.* So now when he was in his sufferings the Angel of God appearing to him might discourse with him of the glory that should follow.

4. Probably the Angel sent from Heaven

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ven might discourse with Christ that now in the Garden he was doing the Will of his Father that sent him into the World: And it is ground of support to a Child of God in his sufferings in afflictions to consider it is the will of God that it should be thus with him, and that it is God that puts a Cup of Affliction into his hands; and so Christ in the Garden said to Peter, *The Cup which my Father giveth me, shall I not drink it?* Joh. 18. 11.

As the Angel that appeared to Elias said unto him, *Arise and eat, and he arose and did eat and drink, and he went in the strength of that Meat, forty dayes and forty nights*, 1 King. 19. 7. 8. So the Angel that appeared to Christ might discourse with Christ, how that he said, *It was his meat and his drink to do the will of God*, Joh. 4. 34. and Christ remembering that indeed this was his Meat and Drink, he went on in the strength thereof till he came to the end thereof.

But whatever were the Words that the Angel spoke, or the way that he used to strengthen Christ, it is expressly said, that the Angel appeared to him and strengthened him, and from this we might learn,

1. That *Iesus Christ* did become a real man for our sakes. For as he was God he had no need of the ministration of Angels, and as he was God he could by his own Almighty Power have strengthened himself without the Ministry of men or Angels : but because he had taken upon him our nature, and the sinless Infirmities thereof, for a testimony of the truth of his humanity, he was strengthened in such a way as was futable to our nature.

2. We might learn from hence *the great degree of Christs humiliation*, and the wonderful Condescention of the Son of God for our sakes: that his Sorrows were so great and his Sufferings so deep that he should stand in need of Consolation from an Angel; that he that was the God of all Comfort, and giveth strength to all his People to go through their Sufferings, should himself be Comforted and Strengthened by any of the Creatures which he had made.

3. We might Learn from hence, that *God will not suffer any of his to be tempted above what they are able to bear*, but will proportion our Strength to the afflictions that he doth lay upon us. And if there be none upon Earth that will comfort

fort his Children in their troubles, he will send them Comfort from Heaven. For Christ at this time in his Agony and Sweat had not any one man in all the World that did administer comfort to him. For there was none with him in the Garden but his Disciples; but alas they were sorry Comforters, for while he was Sweating they were Sleeping, and then God sends an Angel from Heaven to Strengthen him.

7. Another thing that sets forth the greatness of Christs Sufferings in the Garden, and what he was afterwards to go through, was *his earnest and frequent Prayers* that there he poured out to God. Where we must consider the *gestures* that he used, and the *matter* of the Prayer that he made.

1. Concerning the gestures in his Prayer, it is said, *Luk. 22. 41. That he Kneeled down and Prayed. & Mar. 14. 34. He fell on the ground and Prayed; & Mat. 26. 39. He fell on his Face and Prayed.* Now these may be reconciled thus, that in the beginning of his Prayer, He *kneeled on his knees*, and afterwards as his Agony increased he did prostrate himself before

God, and with all humility and Reverence Prayed unto God, with his Face upon the ground. Abraham in token of his humility and reverence, when God talked with him, fell on his Face, Gen. 17. 3. And the Four and twenty Elders fell down before him that sits upon the Throne, Rev. 4. 10. And the Angels of God with their Wings cover their Faces before the Majesty of God, Isai. 6. 2. But here is an Instance beyond all, the blessed Son of God falls upon his Face to the ground, whereby he shewed the greatnels of his distress: the more grievous his Agony was, the more humbly did he demean himself towards God; which should shame you out of your irreverent dulness, when you sit and sleep before God in Prayer.

2. *The Prayer it self*, and this is recorded, Mat. 26, 39. *O my Father, if it be possible, Let this Cup pass from me; nevertheless, not as I will, but as thou wilt*; not that you should conceive that these were all the words that Christ used, as if he continued no longer than he could say these words; for it may be probably gathered that he continued an Hour together in Prayer, for when he

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returned from Prayer to his Disciples, finding them sleeping, said, *Could not ye watch with me one Hour*, whereas if he had been from them praying a lesser time, he might have said, could not ye watch with me, one quarter of an Hour, or one half Hour: but saith he, *Could not ye watch with me one Hour.* And as he prayed thus, so he did three times to the same purpose, and in the Prayer three things might be observed.

1. *The Title that he gives to God*, even then when he was in his Agony, *O my Father.* If a Child in his sickness speaketh thus to any of you, *O my Father*, it would make your Bowels move within you: as the *Shunamites* Son falling ill in the Field among the Reapers, did but say to his Father, *My Head, my Head*, and the Father was moved to compassion, and commanded a Lad to carry him to his Mother, 2 *King.* 4. 18, 19. Surely then the Son of God, the Son of his Love, in whom he had declared by a voice from Heaven that he was well pleased, in his bitter sorrows and bloody Agony calling to him, *My Father*, was a very powerful Argument to prevail. And in *Mark* 14. 36. it is

observed he said, *Abba, Father*, to the latter not added only by way of Interpretation, but by way of Ingemination, to shew his greater fervency, as if he had said, *Father, Father, let this Cup pass from me.*

From whence we see that Christ in all his distress looked upon God still as his Father: as upon the Cross when he cried out, *My God, my God, why hast thou forsaken me*; so in the Garden in his Agony, *O my Father, my Father.* Christ though he was deserted, yet he did not despair; through all the Clouds that interposed betwixt him on Earth and Heaven, he still looked upon God as his God and Father. Thus we also, if we be in affliction, should go to God, as to our Father; and if we be in desertion and want the sense of God's love, we should go to him as our God, and trust him and depend upon him when he seemeth to be most displeased with us, and doth lay his Hand most heavy upon us.

2. *The substance of the Prayer, if it be possible let this Cup pass from me.* By this Cup Christ understandeth the sufferings and death that he apprehended to be approaching, as well as what was already upon him: and so the word is of-

ten used to denote great afflictions and judgments, *Jerem. 25. 17.* Then took I the Cup at the Lords hand, and made all Nations to drink, unto whom the Lord had sent me. *Ezek. 23. 31.* Thou hast walked in the way of thy-Sister, therefore will I give her Cup into thine hand. *Habac. 2. 16.* Thou art filled with shame, for glory, drink thou also——The Cup of the Lords right hand shall be turned unto thee——and so used in other places by Christ himself. *Mat. 20. 22.* Can ye drink of the Cup, that I shall drink of——*Joh. 18. 11.* The Cup which my Father giveth me to drink, shall I not drink it? This Cup that Christ prayeth might pass from him, was a Bloody Cup, it was a bitter Cup, a Cup of Wrath, and a full Cup, having in it all the bitter ingredients that all the sins of Mankind had deserved, whose surety he became, and in whose stead he was to drink.

Now that Christ who was so willing to drink of this Cup, that he rebuked Peter for dissuading him from it, *Mat. 16. 22, 23.* should be so filled with fear, and pray so earnestly against it, with strong cries and tears, *Heb. 5. 7.* shews it was an extraordinary bitter Potion.

3. *The Clauses limiting his Petition, if it be possible, and not my will but thy will done?* Here you have the submission of Christ's will to the will of his Father, to go through his undertaken sufferings, notwithstanding the greatness and the terribleness of them. But had not Christ foretold himself that he was to die, and professed great willingness hereunto, and was sent into the World for this very purpose? and did not he know that God had Decreed his suffering of death, and that all the Elect of God would be undone for ever, if he did not drink off this Cup? how then doth he in the Garden pray it may pass from him? To this may be replied.

1. Some think this Prayer of Christ was not that he should not die, for he doth not expressly pray against death, but that the Cup might pass from him, which might have reference to the Agony he was in, in his Soul, and so he might desire that that might quickly be removed, if it might stand with Gods will, for there was no necessity that he should still continue in that Agony.

2. If it be extended also to his death, yet he might without sin (resigning his
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will to the will of God) desire to be freed from it : for Death is an enemy to Nature, and self-preservation might be endeavoured after, and prayed for, when other circumstances do not make it unlawful so to do. As he was a Man he feared death.

Hence we learn,

1. *That in all our troubles we should make our addressees unto God* So did Christ, in his Agony; he came to his Disciples and made his moan to them, saying, *my Soul is exceeding sorrowful* : but he had no relief from them, and from speaking to them, he returns and prayeth unto God. Prayer is a sending to Heaven for help when we are ready to faint in our afflictions.

2. When in our distresses we pray to God, and our afflictions still remain, yet we must continue our Addresses to God; Christ prayed three times unto God, and Paul sought the Lord thrice for the removing of the Thorn in his Flesh. If we pray and are not presently answered, we must not presently be discouraged.

3. If we pray for the removal of any
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affliction we must pray with *submission to the will of God*; if God see it for his glory and our good to have affliction removed we may desire it, if not; must submit our wills to his and patiently bear it.

3. *God might hear our Prayers when he doth deny us the thing in kind that we ask for*; Christ did pray that the Cup might pass from him, and yet God gave it him to drink, and yet it is said, that in this thing he was heard, *Heb. 5. 7.* for though God did not free him from dying, yet God inabled him to go through it, and raised him from it in due time. You might pray earnestly for one thing, that you think is good for you, and he might give you another thing, which *he knows* to be better for you. And in Gods hearing our Prayers, *he regardeth not so much the pleasing of our Wills, as the furthering of our Salvation.* Paul prayed and yet was denyed the thing that he asked; and yet he was heard, in that God promised assisting sufficient Grace, saying, *My grace shall be sufficient for thee.*

8. Another thing which was an Addition to Christs sorrows in the Garden, was *the dullness and sleepiness of his Disciples*; though

though when he first came into the Garden he bid them watch and pray, yet when he returns to them time after time, he found them sleeping. *To see others unconcerned with our troubles, addeth to our trouble.* Though Christ had told them that *his Soul was exceeding sorrowful even unto death*, though they saw him so much distressed; yet they *fall asleep*: and though Christ had once rebuked them, *Could not you watch with me one Hour?* you seemed to be resolved to adhere to me, even to Prison and to Death, and yet can you not forbear *sleeping* when ye should be *praying*? It is not long since you all promised to deny your Lives for me, and can you not now deny your sleep for me? What! cannot you watch with ME your Lord and Master? You see I watch and pray, and cannot you watch with *Me*? Not with *Me*, when I am in so great an Agony? Not with *Me*, when I have told you *this Night I shall be betrayed*? This is the last Night I am to be with you before I die, and yet cannot you watch an Hour with me?

If Christ had come to them when he had been praying unto God, and found

found them watching and praying, and ready to speak comforting words unto him in his Agony, O our Lord and Saviour, we are grieved to see thee in this great and Bloody conflict for our sakes and for our sins: but thou art Ordained of God to be the Mediator betwixt God and Man, and by this bloody Agony and Death, our Souls and the Souls of all that the Father hath given to thee shall be redeemed for ever, and God will assist and strengthen thee, and after a little while thou shalt have a glorious Resurrection, and be exalted to the right hand of the Majesty on high. This might have been some comfort to Christ as he was Man: But not one word we read they spake to Christ for his support: So that they were no help to Christ, to pay the least Mite of the Debt which Christ was satisfying for; but instead of being a consolation to him, by their sleeping rather were an affliction to him.

9. Another thing whereby we may discern Christs sorrows and suffering in the Garden, was his frequent movings from place to place, as no where finding rest nor ease unto his Soul. One while he leaves his Disciples, and goeth to pray

pray to God, and from thence to his Disciples again; and with them he could not rest, but goeth to pray again, and from thence he returns to his Disciples the second time and speaketh to them awhile, but yet did find no ease; from them he retires to Prayer again, and from thence to them again. Thus our blessed Lord that promiserh rest to all Sinners that will come to him, and will ease them of their burdens, when he did bear the burden of our Sins, he could not rest, but like a Man in pain is willing to shift from his Bed to his Chair, from his Chair to his Bed, from Room to Room, from place to place, and yet can abide long in none; till at last he cometh to his sleepy Disciples and rouseth them indeed saying, *Rise, let us be going, behold he is at hand that doth betray me*; I have spoken to you again and again that ye would watch with me, and when I left you and returned I found you sleeping still; mine Enemies have been broad awake this Night, while you have been *fast asleep*; they have watched *against me*, but ye could not watch *with me*; and now they are at hand, hard by that come against me,

me, Rise, and let us be going. Blessed Saviour! whither wouldst thou go? wouldst thou fly from them that came in Multitudes against thee? If thou hadst fled from thy sufferings, we had all been overtaken with the Wrath of God, and with everlasting Sufferings. Rise, let us be going; Blessed Jesus! Whither wast thou hastening? Whither wast thou so fast a going? Whither, but to meet thy bloody Enemies that came enraged against thee? O we see, that all thou didst endure in the Garden hath not changed thy purpose of suffering in our stead: that though thou hadst been in a bloody Agony; yet thou art resolved to go on unto the Death, to bring us unto life; and that thou wast indeed willing to give thy self, thy Body, Soul and Blood a Ransom for undone and lost Sinners: for when the Traitor was at hand, thou wast in hast to be going out to meet him, and that cursed Crew that came with him.

And thus we have spoken something of what our Saviour suffered from the time of his going into the Garden, to the time of his going on to meet them that came to apprehend him in the Garden.

den. You have heard that Christ's *Soul* was exceeding sorrowful, and very heavy, and sorely amazed, and filled with fear; that he was in a bloody Agony: but what was the cause and reason of all this? Was it barely Death and Sufferings that he feared? What shall we think, when we read of the Zeal and Courage of the Saints of God, that have undergone great Torments with great joy, and have desired to suffer Martyrdom, and have cheerfully embraced the Stake, that have Conquered Fears, and overcome the terrours of Death? Were the common Souldiers in Gods Army more valiant and couragious than their Lord and General, and Captain of their Salvation? Oh no, it was not bare Death that thus amazed Jesus Christ, there was great difference betwixt the most cruel and barbarous Death of Martyrs, and of Christ the Son of God: As,

1. *All the Sins of all the Elect of God were laid upon Christ.* He took upon him the Guilt of many Thousand Souls. Though he had no sin of his own, yet he was to bear the Guilt of more Sins than ever any Man did. Martyrs that have died for Christ, have had their
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sins pardoned, and the Guilt of them removed, and Death is but a small thing; when Sin the Sting of Death is taken out; but Christ in his sufferings, as our Surety, stands charged with all our sin. Now we know that the Guilt of one Sin is an heavy burden, and no Man can stand under the weight of one Iniquity, when God layeth it to his charge; and if a Man, whose Conscience is awakened to see the Evil of Sin, and feels the Guilt thereof lying upon him, if he comes near to death, with such a load upon his Mind, it maketh death the more terrible to him. How much more was this the cause of Christs Fear and Agony, when he knew the Evil of Sin more than ever any Man did, and had the Guilt of more sins upon him than ever any Man had? The Agony of Christ is the clearest Chrystal Glass to behold the evil of sin, and Christs bloody sweat shews what it is to be pressed with the guilt thereof: and such of you that make light of sin, and know not what it is, go to Mount Olivet, and you shall see it.

2. In his Suffering and Death, the Curse of the Law was laid upon him; he was

was made a Curse for us, *Gal. 3. 13.* but the Martyrs that have suffered joyfully, were freed from the malediction of the Law.

3. *Jesus Christ did bear the Wrath of God, and was left to himself void of comfort, being forsaken of God.* He was to undergo the horrible displeasure of God due to us for our sin, and all the sufferings in the World from cruel Men are nothing to the Wrath of a provoked, angry God. Martyrs underwent the *Wrath of Men*, but were filled with joy in the sense of *the Love of God* shed abroad in their Hearts, they abounded with the joys and comforts of the Holy Ghost; but Christ underwent the *Wrath of God*, which was infinitely more dreadful than Death. We our selves sometimes experience that *the Smiles of God, and the sense of his Love is sweeter than Life; and that his frowns are more bitter than Death.* Christ then must needs be full of sorrow, when he had known the sweetness of Gods Love more than any Man, yet did in the Garden taste the bitterness of Gods wrath more than any Man. It was not then the approaches of Death barely considered, that brought our Saviour down
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so low, and laid him *groveling on the Ground*; but the horreur of the Wrath of God, and of his dreadful anger against the sins of Men, but Death joyned with the horrible displeasure of God, powred out upon his Soul that filled him with such incredible sorrow, and perplexing Fears.

4. *Jesus Christ was to grapple with all the Devils of Hell, and with all the powers of Darkness.* Satan had prevailed over all Mankind, and had been too hard for all the World, and had exercised his Tyranny over all the Sons of Men, and never any could Conquer or overcome him, but by Vertue of Christs Conquest and Victory. Those that lived before Christ, that did overcome the Devil, overcame by virtue of Christs conquest *to be made*; and all that overcame him ever since, did overcome by virtue of Christs conquest *then made*: but behold the one man Christ Jesus enters the List with all Infernal Powers, and Hellish Spirits, which no man, which all men without him could not prevail against. Others then have wrestled with Death and Devils, as with conquer'd Enemies; but Christ was to contest with them as with Enemies
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unconquerable, but by himself. When one *Goliath* came forth in his Armour, he made all the Armys of *Israel* fear and tremble, 1 *Sam.* 17. 11. But when *David* in a single Duel had slain him and cut off his Head, the men of *Israel* and of *Judah* shouted, and took heart, and persuaded the *Philistines* and overcame, *ver.* 52. *David* first overcomes, and then *Israel* overcame; So Christ he Conquers first the Devil, the great *Goliath*, and then by vertue of his Victory all Believers overcame. Thus you have the account of Christs Sufferings and fears and Prayers in the Garden, with the causes and reasons thereof, before the Traitor and his company comes to apprehend him.

The second Head belonging to Christs Sufferings in the Garden, takes in and Comprehends what he endured when the Traitor and the Company with him came to apprehend him. After Christ had undergone so great an Agony and Sufferings in his Soul, he was also to endure great Torments in his Body; for we had sinned both in Soul and Body, and therefore Christ Suffered both in Soul and Body, and thereby payeth down a sufficient price, and makes a perfect Satisfaction

faction, for all our sins. The Soul is the first and principal Subject of sin, and from the Soul spreads it self into the Body; so Christ first Suffered in his pure and spotless Soul, and after that, did bear most cruel Torments in his Body.

The last words that Jesus spake to his Disciples, were, *Rise, let us be going, behold he is at hand that doth betray me,* and while he yet spake, they came, *Mat. 26. 46, 47.*

Before this time the *Chief Priests* and the *Scribes* and the *Elders* of the People had taken Counsel together, how they might take Jesus by Subtilty and kill him; for they could never be at rest till they had his blood, *Mat. 26. 3, 4.* and before, *Judas* had agreed for a certain Summe of money to deliver him unto them, *Mat. 26. 14. Judas went unto the Chief Priests. 15. and said unto them, what will ye give me, and I will deliver him unto you?* What will ye give me! O cursed worldly wretch! could any thing be given thee equal to the worth of thy Lord and Master? what will ye give me! could mortal sinful men give thee any thing that could make up the Loss of thy Interest in the blessed, glorious God? Didst thou
sell

sell thy Saviour at so cheap a rate as thirty peices of Silver, when if thou hadst had all the world for thy recompence, thou hadst been infinitely a loser by the bargain? Didst thou sell the Redeemer of Captives as a man would sell his Slave? nay, and do worse by Christ than any man would do by his very Beast? for no man that would Sell his Beast, will leave it to the discretion and pleasure of the Buyer to give what rate he will. Who of you (beloved Hearers) do not abhor this cursed Fact of *Judas*? And yet how many amongst us in effect Sell their Lord, and part with an Interest in Christ, for less than *Judas* did? *Judas indeed is Dead and Damned too, but Judas his wickedness liveth still.* The same Inordinate desires after the World that were in *Judas*, are in many mens hearts unto this day, that Sell their Saviour and their God, their Souls, and everlasting happinels and all, for the riches and profits of this World. For when you will rather have the things of this World than Christ, what do you else but Sell Christ for the World, and so refuse an everlasting Saviour for perishing and transitory vanities?

But *Judas* and the Chief Priests had made

made a Cursed and a bloody bargain; the one lays down the Money, the other takes it up; and being all agreed, they are all busie in acting of their parts; the one to Betray him, the other to Apprehend him; and for this purpose they came unto the Garden where Jesus was. - And in this, are these things to be taken notice of.

1. *Who they are that come.*
2. *Their Weapons they come Armed with.*
3. *The Communication betwixt Christ and them.*
4. *The Treason of Judas in betraying him with a Kiss.*
5. *Peter's Resistance, and the Lords Rebuking him.*
6. *Their taking of Christ, and binding of him.*
7. *The flight of all the Disciples; for they all did run away, and left the Lord Jesus in their hands.*

CAP. IV.

Shewing who they were, that came to apprehend our Lord Jesus Christ; and what were their Weapons.

I. **T**He Persons that came to apprehend Christ in the Garden, they were of several sorts, and of several ranks and degrees, and let us consider them in order.

1. There comes Judas, who is said to be *ἡγούμενος*, the Guide to them that took Jesus, Act. 1. 16. One of his Disciples was the Ring-leader of them all; he went before them (being acquainted with the place) to shew them the way and place where they might find Christ: and the Scripture sets a special remark upon Judas his coming, Mat 26. 47. *And Lo, Judas one of the twelve came, and Luc. 22. 47. Behold a multitude, and he that was called Judas, one of the twelve, went before them—* Setting him out as a base Apostate, a thing to be wondred at, that he that had seen Christs Miracles, and heard Christs Doctrine, yea, had been a *Preacher of Christs Gospel*, behold he becomes a *Traitor in Christs Person*; yea, he that had received
E power

power to cast Devils out of others and to do Miracles, *Mat. 10. 1.* Behold the Devil Reigns in him to be Guilty of betraying his Innocent Lord. He that before had Preached to bring the People to believe on Christ and to obey him, behold he is the *foremost* of the curled Crew, bringing them to apprehend him, and to shed his blood. Our first Parents had heard God himself speaking to them in the Garden, and yet did turn Rebels against him, and did Apostatize from him: and when Christ comes to satisfy for their Apostasie, even one of them that had heard Christ speaking to him, turns Rebel against him, and doth Apostatize from him: and without doubt this was an addition to Christs Sufferings and Sorrows, that he should be sold and betrayed by one of his own Disciples. Accordingly by this his Sorrows are aggravated in the Prophecy concerning this, *Psal. 41. 7.* *All that hate me whisper together against me: against me do they devise my hurt.* But that which makes his Affliction more, follows *ver. 9.* *Yea, mine own familiar Friend in whom I trusted, which did eat of my Bread, hath lift up his heel against me.* And again *Plal. 55. 12.* *For it was not an Enemy that reproached me, then I could have born it; neither was it he that*

that hated me, that did magnifie himself against me, then I would have hid my self from him. 13. But it was thou, a man, mine equal, my Guide, and mine acquaintance. 14. We took sweet Counsell together, and walked to the house of God in Company. To be Betrayed by such a one is the increase of our trouble; for the nearer any one is to us, the deeper do their unkindnesses wound.

1. We might learn from hence, that there are some that do profess Friendship to Christ, and love to his ways, Doctrine and Worship, which will prove Apostates, and be greater Enemies, and do the Church of God more Mischief than other men, and become the Leaders of those that thirst for blood, as Judas did: yet we are not to be so offended hereby, to think the worse of the holy ways of God, because some that are Preachers or Professors might fall off; no more than we are to think the worse of Christ, because one of his Disciples proved to be a Persecuting Apostate.

2. We might also learn to take heed of the first beginnings of sin. When your hearts begin to love the World, and to hanker after it, Watch and Pray against it; which Judas not doing, it became so Strong and reigning in him, that for Money he would

Sell Christ. When you find your hearts begin to be discontented, Watch and strive against it; else you might *Let such a Devil into your heart, that might hurry you to monstrous wickedness.* For the Scripture taketh notice, that *Judas* being discontented, because Christs Feet were anointed with costly Ointment, and was not rather Sold and given to the Poor, that he might have had Share thereof, for he bore the Bag, the Devil taking him in this fit of discontent entered into him. Compare *Joh. 12. 4, 5, 6, 7, & 13. 2. & Luk. 22. 3.*

3. Take heed of venturing upon any sin willingly and knowingly, thinking you will do so much and no more, you will go so far but no further; and beware by *Judas* his example, ever while you live, that you do not set upon a wicked course, and think to come off with a witty distinction, and to save your selves by vain Evasions; as it is thought concerning *Judas*, that he would do so much, that he might get the Money; namely, to Betray Christ; but that he did not then think, or mean, that Christ should be Murthered, but hoped that Christ would escape their hands now, as he had done oft-times before. And that *Judas* intended no more, is gathered by some, First,
From

in the Lords Supper.

From his Speech to Christ when he by the sign given to betray him, la Hail Master; χαίρε, which signifieth Safe as well as to Rejoice; as if he should have said, Master, be safe, Save thy God Save thee, or Shift for thy Self. Secondly, By what he did as well as by what he said; for when Judas saw that Christ was indeed Condemned, and he perceived he should surely dye, then his Conscience roared within him, and he fell into despair, and brought the Money back again: as if he should have said, I did not think this would have been the end of my Betraying him; I hoped I might have got the Money, and Christ would have Saved himself; but since it falls out otherwise, here is your Money, I will have none of it. You see in sinning it is not safe to trust to Excuses and Shifts; I will venture so far, that my purpose is that no worse shall come of it. Resist sin then in the beginning, and by no means be tampering with it.

4. We may further Learn that when a mans Heart is set in him to do wickedly, when the Devil and Corruption prevail, all Counsels and Warnings will not put a stop unto him in his sinful Designs: For Christ had done so much, and said so much to Judas,

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that one would have thought should have kept him back from betraying of him. For,

1. *Christ stooped and condescended so low as to wash his Feet*, Joh. 13. 4, 5. this carrying of Christ might have worked upon him to conclude, Lord, these Feet that thou dost wash, shall never carry me to be a Guide to them that thirst after thy blood.

2. *Christ told them that they were clean, but not all*; hereby he Preached so home, that Judas might have been put to consider the wickedness of his Heart, and his own Hypocrisie: for he knew who should Betray him, therefore he said, ye are not all clean, Joh 13. 10, 11.

3. He speaks more fully and plainly, *that one of them* that did eat Bread with him, should lift up his heel against him, Joh. 13. 18.

4. He speaketh yet more expressly, saying, *one of you shall Betray me*; which did alarm all the rest, and looking as men amazed one upon another, longed to know who it was, Joh. 13. 21, to 26.

5. He yet farther points him out, particularly, by giving of a Sop to Judas, saying, *he it is to whom I shall give a Sop, and when he had dipped it he gave it to Judas*;

as if he had said, Here Judas, of thee I speak, thou art the man, *Joh. 13-26*. He knew him to be his Enemy, and yet he gave him Food, but this did not work upon him neither.

6. *He saw Christ troubled in his Spirit*, while he spake this unto him, and yet Christs trouble did not restrain him from his sin, *Joh. 13. 21*. When Jesus had thus said, he was troubled in his Spirit.

7. *He had thunder'd out his wo against him*, and told him, *it would have been better for him if he had never been born*, *Mat. 26, 24*. All these warnings Judas had, and yet after all, he persisted in his Treasonable purpose, and went out immediately, and it was night, *Joh. 13. 30*. So bent upon it that he would not stay till the next day, but though it were night he would go about the effecting of his cursed treachery. Oh how should we beg and pray that to good Counsel, Warnings, Preachings, God would adde the powerful workings of his Spirit, else all will not stop us in our way of sin, though we had and heard all these from Christs own mouth.

2. There went also the Chief Priests and Elders, at least some of them; Judas had

covenanted with them to deliver Christ unto them, but these probably supposing that he that was false to his Master, might be also false in his word to them, for their greater Security, and more effectual accomplishing of their malicious and cursed design against Christ, go also themselves with Judas: for Christ speaketh to them in the Garden, *Luc. 22. 52. Then Jesus said to the Chief Priests and Captains of the Temple, and the Elders which were come to him, Be ye come forth as against a Thief with Swords and Staves? As they had agreed, so they go to see the agreement performed and made good.*

3. There were also *several Officers* from the chief Priests and Pharisees that went along with Judas to seize upon Christ, *Joh. 18. 3.* which were either publick Officers, or private Servants belonging to them.

4. There went also *a band of Soldiers* which the chief Priests and Pharisees had obtained from the Governour, that all might seem to be done against Christ both by Civil and Ecclesiastical Authority, *Joh. 18. 3. Judas then having received a band of men—— cometh thither.* This band of men is thought, consisted of a thousand armed Soldiers; for the Officer that com-

commanded them is called *χιλιερχος*, *Joh* 18. 12. Now as *Centurions* were Captains over hundreds; so the *Tribune*, or Collonel (*ὁ χιλιερχος*) had the command of a thousand Soldiers, and had several *Centurions* under him, as *Act.* 21. 31—tidings came to the chief Captain, [or Collonel] of the band—who immediately took *Souldiers* and *Centurions*——and *Matthew*, *Mark*, and *Luke*, record that there was a multitude, yea, a great multitude in all, that came to take the Son of God, *Luk.* 22. 47. And while he yet spake, behold a multitude, and he that was called *Judas*, one of the twelve, went before them——*Mar.* 14. 43. *Judas* cometh and with him a great multitude. *Mat.* 26. 47. Lo, *Judas* one of the twelve came, and with him a great multitude. And from the company that came to apprehend Christ we might learn these things.

1. That it is no new thing to see multitudes rise up in opposition against Christ, and true Religion. Christ had but a few with him, but a few for him; but there were great multitudes against him. The most are the worst. The Devil hath his great number, when Christs Flock is but a little Flock. And thus it may be with the Followers of Christ, many against them, when few or

none stand up for them: So it was with Paul, 2 Tim. 1. 15. *This thou knowest, that all they which are in Asia, be turned away from me*—— 2 Tim. 4. 16. *At my first answer no man stood with me, but all men forsook me.* And if it should at any time be so with any of you, remember it was so with your Lord himself.

2. *That men that do differ and disagree among themselves, yet can unite and combine against Jesus.* Here were men of divers Nations, Professions and Religions, some Jews, some Gentiles, some Church-men, some Soldiers; all sorts of wicked men at discord among themselves, yet they go against Christ with one heart, like one man; and so, though Herod and Pilate were at enmity between themselves, yet against Christ they were made Friends together, Luc. 23. 12. whatever Discords there may be amongst ungodly men, they do agree, and their hearts are all alike in this, in hating and abhorring that which is good.

3. *That the force of an evil Conscience is very great, and fills men often with great fears.* Christ was known to be a man meek and peaceable, and but an eleven unarmed men with him, and their case being bad, they procure Soldiers and great multitudes

titudes of People to come against him, as if he had been some great earthly Potentate that would have resisted them by force, and not have yielded to have been apprehended by them. What need so many armed men to come against him that was so lowly, that had told them his Kingdom was not of this World? But an evil Conscience is often afraid where there is no ground of fear.

4. We might learn *the Justice of God towards the Jews, in punishing them by the same hands which they procured to be lifted up against the Son of God*: they desire one band of Roman Soldiers to go forth with them against Christ, and afterwards are destroyed themselves by the Roman Armies: those that they obtained by entreaty, or for money, to carry on their murderous design against their Lord and King, Christ Jesus, were afterwards the Instruments of the punishment that God did bring upon them for their shedding of the Innocent blood of Christ.

2. The Second thing to be considered in those that came to apprehend Christ is *the Weapons they came armed with*, which is taken notice of by the Evangelists, they
came

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came with *Swords and Staves*, Mat. 26. 47. And Jesus said unto them, are ye come with *Swords and Staves* as against a Thief, to take me? Ver. 55. So also Mar. 14. 43. & Luc. 22. 52. And being in the night, Saint John observeth that they came thither with *Lanthorns*, and *Torches*, and *Weapons*, Joh. 18. 3. Formerly they had often reasoned and disputed with Christ, and could not stand before the greatness of the wisdom that was manifested in his words. Even when he was but a *Child of twelve years old*, he was found in the *Temple*, sitting in the midst of the *Doctors*, both hearing them, and asking them questions, in-somuch, that they that heard him were astonished at his understanding and answers, Luc. 2. 42, 46, 47. And afterwards when he reasoned with them, no man was able to answer him a word, Mat. 22. 46. But whom they could not by argument confute, by violence they will put to death; they now go from their *Bibles* to their *Clubs*; they throw away the *Sword of the Spirit*, the *Word of God*, and betake themselves to material *Swords*: The Son of God did come to deliver men from the *Iron Yoak of Sin and Satan*, and from the *Iron Rod of revenging Justice*; and the sinful Sons of
men.

men come forth against the blessed Son of God, with their Cudgels and their Swords, as if they were pursuing a Thief and Robber. This blessed Jesus and his Righteousness is *our Staff and Stay*, on which alone we may rest and ease our wearied Souls; and yet with Staves and Clubs as men enraged they hasten in great Troops and Companies to Seize on him, as if he had been a vile Person, that had done the greatest wrong; when indeed he came to save men from the worst evils, and to bring them to the greatest good.

CAP. V.

The Communication betwixt Christ and them that came to apprehend him, and Judas Betraying him.

3. **T**Hirdly, Observe the Communication betwixt Christ and those that did come to apprehend him, which is recorded in Joh. 18. 4, 5, 6, 7, 8. in which there are these things very worthy of our observation.

1. The

1. *The Lord Jesus did know the end and meaning of their coming, he was not Ignorant of their Malice, Rage and Fury, nor of what should follow, for he knew all things that should come upon him, ver. 4. We do often unawares fall into trouble, and afterwards say, had I known the end of such a mans coming, I would have absented my self, he should not have seen me; had I been aware of his treachery and deceit, and what would have followed thereupon, I would have shifted for my self, and not have fallen into his hands; but Jesus Christ was aware of them, and of the consequents thereof, and yet,*

2. *He went forth to meet them; whereby we see the willingness of Christ to Suffer for us, and how ready he was to bear the punishment of our sin. When the first Adam had sinned and was sought after, and summoned to appear, he did hide himself, Gen. 3. 8. 10. but when Christ the second Adam came to satisfie for sin, he did not hide, but went forth to them that sought his Life, and thirsted for his blood. Indeed sometimes before, when they would have laid hands upon him, he did withdraw, and convey himself away from them, because his hour was not then come::whereby*

we are instructed that we should not run our selves into trouble, and in some cases it is lawful to consult our own safety. But when the appointed time was come, Christ did not flinch nor hide, but went forth to meet them : *Them ! what them ?* why them that came with malice in their hearts, with Swords and Staves in their hands, designedly to apprehend him that he may be put to death. Oh what think ye of this that come to look after Christ, that come to seek Christ in his Ordinances, in the Word, Sacrament and Prayer ? what think you, if he went out to meet them that came to kill him, will he run from you that seek after him, that you might have life by him ? if he came to them that sought after him out of malice, will he hasten away, or hide himself from you that seek him out of Love, and sense of your own necessity and need of him ? did he come to them that came to rebel against him, and will he not come to you that come with an unfeigned purpose, and hearty resolution to submit unto him, and to accept of him as offer'd in the Gospel ? But what said he when he met them ? it is added,

3. He said to them, *Whom seek ye ?* why was

was it not observed before that he knew? why then doth he ask, *whom seek ye?* Joh. 18. 4. He did not ask because he did not know. As when God asked after *Adam*, saying, *Adam, where art thou?* it was not because God knew not, but in order unto *Adam's* conviction by reproof: So Christ, *whom seek ye?* to shew his willingness to Suffer, and their *wickedness* in coming after him in such manner, with such hearts, and for such ends: ye bloody minded men, whom do you seek? ye restless Sinners, that are come hither in the night with *Lanthorns* and with *Torches*, with *Swords* and *Staves*, what would ye have? whom look ye for? To this question what did they say? They answered, *Jesus of Nazareth*. But what! had they heard his voice so often, and seen his Face so often, when he publickly did teach among them, that they neither know him by his voice, nor by his Face? And though it were night, they had many *Lanthorns* and many *Torches*, that they did see the Face of him that said, *whom seek ye?* why then did they not plainly say, Thee we seek, and thee we look for, but we seek *Jesus of Nazareth*? Nay, and this when *Judas* too stood amongst them, that *Judas* that had

had been so long with him, that had so often eat and drank with him, stood by; and yet they do not say, *Thee we seek*, but *Jesus of Nazareth*; they do not say, *thou art the man*, but he saith, *I am the man*. How easily could Christ have confounded them that they should not have known him, though they heard him and looked upon him? As before, when he walked on the Sea, his Disciples saw him but did not know him, but *thought they saw a Spirit*, and *they were afraid*, till he said, *It is I, be not afraid*, Mat. 14. 25, 26, 27. And after this when he spake to his Disciples going to *Emaus*, their Eyes were holden that they should not know him, Luc. 24. 15, 16. So he could have held the eyes of *Judas* and the rest with him, that they should not have known him, and for ought we might gather from the words, did not know him for a while; therefore they do not say, *we seek thee*, but *Jesus of Nazareth*, and he saith, *I am he*: And he asked them the second time, *whom seek ye?* and they said still after the same manner, not thee, but *Jesus of Nazareth*, and he said the second time, *I am he*. Peter a while after did deny him, but Christ he did not deny himself, but confessed, *I am he*.
O blef-

O blessed Saviour! How willing and how ready wast thou to Suffer and to dye, that didst declare so freely thy self to be the man they looked for? It was but a while before thou didst complain, *thy Soul was sorrowful to the death*, that thou wast sore amazed, and in a bitter, bloody Agony; and now thou dost with undaunted courage, before the Faces of thy cruel Enemies, make known thy Self to be the man they did seek after, though it were to put thee to a shameful and a Cursed death.

Now during the time of this communication betwixt Christ and those that came to apprehend him, there were three miraculous things that Jesus did, that were clear Discoveries of his Deity.

1. By the speaking of a word his *Enemies were forced backward and fell to the ground*; whereby he shewed his mighty power, and how easily he could destroy them, and save himself, *ver. 6. As soon as he had said I am he*; what, did they presently fall upon him? No, but first, *they fall to the ground*, as not being able to stand before the mighty power of his word. The word Christ used was the name of God, by which he made himself known

known to *Moses*, when he sent him to bring *Israel* out of Egyptian Bondage, *Exod. 3. 14.* Thus shalt thou say, I A M hath sent me unto you. So Christ being the true eternal God, said to his Enemies, that sought for him, *ἐγώ εἰμι*, I A M, and the same word and name of Christ whereby he comforted his Disciples, when afraid, saying, *ἐγώ εἰμι*, I A M, *Mat. 14. 27.* This same word confounded his ungodly Adversaries: it supported the one, and cast the other to the ground. What will this voice, and word, and name of Christ do when he cometh in the greatness of his glorious power at the end of world? If when he was in the form of a Servant, and in his Sufferings, and was to be Judged at the Barr of man, his word was so powerful that it struck them to the ground, Oh what will then the terrour of his Voice and Word be, when he shall come the second time in his Glory, with all his holy Angels, and all men are to be judged at his Bar? If when he said in the Garden, *I am he*, they were so amazed, what will these Wretches do, when he sitteth on his Throne and saith, *Depart from me ye Cursed into everlasting fire, prepared for the Devil and his Angels?*

gels? shall they then be able to stand? Oh no, but as they fell down to the ground at that his Voice; so shall they then fall down to Hell at this his Voice and Word. When the Trumpet shall sound, and the dead shall be raised, and Christ shall come in his Glory, and shall say to his People, *It is I, be not afraid*, they shall be comforted; and when he shall say to the wicked, *It is I*, they shall be Confounded and Condemned. When he shall delight and joy his Peoples hearts, saying, *I am He* on whom you have believed, *I am He* whom you have received and obeyed; So he shall terrifie the hearts of ungodly, graceless Sinners, when he shall say at that day, *I am He* whom ye refused, *I am He* whom ye neglected, *I am He* whom ye would not receive, nor obey, nor entertain. Oh think, if this word *I am He*, spoken by a Suffering Christ, did lay Sinners at his Feet; what will this word *I am He*, spoken by a glorious Christ, do to those that do rebel against him. If his Voice was so when he came to be Judged, O what will it be when he shall come to Judge? If such were the force and power of his word when he spake like a Lamb, what will it

it be when he shall act like the Lion of the Tribe of Judah !

2. Another demonstration of Christs power when they came to Seize upon him, was, *his restraining them all from laying hands on any one of his Disciples,* and this by his command, *Joh. 18. 8. And he said unto them, if ye seek me, let these go their way ;* he commauded them to let his Disciples alone, and they did so. They hated Christ and his followers too ; but though he yielded himself into their hands, he charged them to let his Disciples go. By this he shewed his Power, and the Dominion he had over his raging Adversaries, that he could limit and bound their malice, and over-rule their wrath as he pleased ; whereby Christ shewed the *great care* that he had of his Disciples, that though he Suffered himself, yet them he would not then have to suffer : for being at that time weak, and had not that measure of Grace and of the Spirit, as afterwards they had, would not Suffer those Sufferings to befall them then, as afterwards did ; and also that he himself did *willingly Suffer*, else he could by the same power and word of command have charged and effectually restrained them from
Seizing

Seizing upon himself, as from apprehending his Disciples.

3. Another wonderful work at this time that Jesus did, was *his healing of Malchus his ear*, which Peter had cut off with his Sword, *Luc. 22. 50, 51.* When they came, and were struck to the ground, this did not take them off from their rage against Christ; they rose up again as fully bent to destroy him as before: and when Christ shewed his kindness and power both, in healing one of them that came to take him, this did not work upon their hearts neither; for indeed neither Judgment nor mercy, neither Love nor Wrath shewn, will put a stop to wicked mens proceedings; for after all this they lay hands upon him, and lead him away. Thus of the Communication betwixt Christ and them.

4. The next thing to be considered is *the Treason of Judas in Betraying him with a Kiss.* He had given them a sign, and directed them, that whom they saw him use this sign to, they *should hold him fast and lead him away safely.* Where, take notice of; First, *The Person that Betrayed him.* Secondly, *The sign he gave them.*

them. Thirdly, *The words he said to them.* Fourthly, *The Act it self,* what he did and said to Christ. Fifthly, *What Christ said to him;* of these in order briefly.

1. The Person that betrayed him, and that was *Judas*, a great *Professor*: nay, more than so, an *Apostle*, one of the highest Offices in the Church, for there were none greater than *Apostles*; one of Christs own Family, and he that was as it were, the Steward in Christs Family: one that had carried it so fairly, that when Christ told his Disciples that one of them should Betray him, every one of them suspected themselves rather than *Judas*, saying one by one, *Master, Is it I?* and another, *Is it I?* they could not say, nor gather from any thing they ever heard *Judas* say, nor from any thing they ever saw him do, Lord, we know it is this wretched *Judas*, this dissembling false-hearted *Judas*. It was not known to them, but only unto Christ that knew the hearts of men, under all the most plausible pretences of Friendship and Religion; in which respect, though he seemed to be a *Saint*, Christ before this had said he was a *Devil*, Joh. 6. 70. and he called him so, because of his Treachery, as the reason is given ver. 71. For
he

he it was that should Betray him, being one of the twelve; which was an Aggravation, as of Judas his sin, so of Christs Sufferings, that when he had chosen but twelve men out of all the World, to be so near him, and in that Office at that time, one of twelve should be so false unto him: What a dreadful thing is this, to be a Preacher and yet an Incarnate Devil? that when he should have called Sinners unto Christ, he betrayeth Christ to Sinners; that he that was called to the highest Office and the greatest dignity in the Church, should prove the vilest and basest of men; to play the Devils game and act the Devils part. A man might be a good Preacher, a great Professor, and yet without saving Grace not be secure from Apostacy and Damnation. One that Preacheth well, and one that liveth well before men, if rotten at heart, may prove the worst of men; for Judas did both the former for a while, and yet he Betrayed Christ. A man might Preach Pardon of sin in the name of Christ, and yet himself may dye in his sins, and be Damned for want of Pardon; he may warn others of Hell, and yet himself be cast into it; he might direct others to Heaven, and yet himself be shut out of Heaven

Heaven for ever: for whilest he Preacheth Christ with his Tongue, he might have no Love to Christ in his heart, as we learn by this example: for a *Judas* was the Betrayer of Christ.

2. *He had given them a sign, whomsoever I shall Kiss, that is He.* The sign was a sign of Love; but this he did to cover his base Hypocrisie and deceit. But what needs a sign when Jesus Preaching dayly among the Jews, was so well known unto them? why they managed their wickedness with all the care they could, that they may be sure they should not mistake the Person, and seize another instead of Christ: or this might be a sign given to the Souldiers that *Judas* took with him, that were Gentiles, and Christ was not so well known to them; but by this sign he gave them notice, on whom to lay their hands.

3. The words that *Judas* spake to them to whom he gave the sign, saying, *hold him fast*, Mat. 26. 48. The Greek word [*κρατίζετε αὐτὸν*,] denotes to hold a thing or person so, that he may not slip from us; to hold one so by force and main strength, that he may not get away, nor escape, though he be very desirous so to do; to

hold a man so, as an Officer doth a Malefactor that is taken, and is loth to be brought before the Magistrate, that he struggles and strives to get away, but is held so fast he cannot: Thus this wretched Judas that should have held Christ fast by faith, bids them that sought Christs Life, *Hold him fast*. He should have held fast a good Conscience, but this he letteth go, but to Christs Enemies he saith, hold him fast and do not let him go. But something more he said is added, *Mar. 14. 44. And he that betrayed him had given them a token, saying, whomsoever I shall Kiss, that same is he; take him, (καὶ ἀπαχρῆτε ἀπολαύς) and lead him away safely.* Two words the Traitor useth, *Lead him away*, which implyeth three things. 1. *To bring into Bonds.* 2. *To bring before the Judge.* 3. *To bring to Punishment, or the place of Execution.* So this word is used, when Peter being escaped out of Prison, Herod commanded the Keepers should be *Examined and put to Death*, *Act. 12. 19. ἐκλευσθὲν ἀπαχρῆναι*, in the Margent of the Bible it is read, *to be carried away to Execution*; as if Judas had said, *take him, bind him, hale him along to the Judge, and afterwards to Execution.* O cursed Wretch! what had thy

thy Lord and Master ever done, that thou shouldst thus animate men enough enraged already against him? O cruel Traitor! what didst thou mean or think would be the issue and the consequents of this Counsel, *to thy Master or thy self?* It did end in Death unto thy Lord, and to thy self also; for they haled him to the Cross, and thy own accusing and tormenting Conscience haled thee to the Gallows; they did Execute thy Lord, and thou didst Execute thy Self.

The second word he used, was, *Lead him away ασφαλως, safely.* Be sure ye do secure him, be circumspect that he slip not from you. The word is used to denote the care of a Jailor in safe Keeping of a Prisoner committed to his charge, *Act. 16. 23. And when they had laid many Stripes upon them (Paul and Silas) they cast them into Prison, charging the Jailor to keep them safely; which Charge (for so great safety as the word implyeth) being received, He thrust them into the inner Prison, and made their Feet fast in the Stocks.*

Now the reason of these words to them that came to apprehend Christ, may be, because the Jews endeavouring formerly to take Jesus, he got away from them,

when they would have cast him Headlong down a steep Hill; he passed through the midst of them, and went his way, Luc. 4. 29, 30. Another time they would have stoned him, but Jesus hid himself, and went out of the Temple, going through the midst of them, and so passed by, Joh. 8. 59. To prevent his escaping now, as they had observed at other times he had done, he said, *Hold him fast, lead him away safely.* Hold ye him fast! what Ye? what Him didst thou mean? ye mortal dying men, ye worms and weaklings hold him fast! him that is the mighty God! him that is infinite in power and strength! a likely matter! If he had been minded to escape, he could have gone through the very midst of the Souldiers and the multitude, and by his Divine Power have held their hands fast, that they should not have held him fast. If *Samson* broke all the Cords and Ropes like Thread, wherewith he was bound, Judg. 16. 12. how much more easily could the God of *Samson* have snapped asunder the bones of their Arms that laid hold upon him, and whatsoever they bound him with, that they should not have held him fast. But it was Obedience to his Fathers Will, and Love into our Souls that

that bound him, and held him faster than all that they could have done unto him.

Or else, as some think, *Judas* spake these words *Ironically*, by way of derision and Scorn unto the Souldiers, thinking it a thing beyond their power, he pleasing himself that he had got the Money, and hoping that Christ would get away. But God is not mocked; we must not do evil, because we think God can prevent the issue to which our wicked actions tend. For if *Judas* thought that he would hold the Money fast for which he Sold his Lord, and that they could not hold Christ fast, we see both fell out contrary: The Jews and Soldiers (Christ being willing to Suffer) hold Christ fast, but *Judas* could not hold his Money fast, but came and brought it back, and cast it down in the Temple, and was derided and mocked by the Chief Priests and Elders: for when *Judas* said, *I have sinned in betraying the innocent blood*, they said to him, *What is that to us? See thou to that*, and he went and Hanged himself. Thus, whether he spake as he thought, or by way of Derision, when he said, Hold him fast, lead him away safely, through the righteous Judgment of God, it tended to, and ended in his

own destruction, and Damnation; and now Hell doth hold him fast, and Devils hold him fast, and the Justice of God holds him fast from ever getting out to all Eternity.

4. Next follows the *Act of Treason* it self, and what he said to Christ when he did Betray him, set forth *Mat. 26. 49.* And forthwith he came to Jesus, and said, *Hail Master, and Kissed him*; which both Words and Action were full of Hypocrisie and Deceit.

1. As to the Action, he *pretendeth* Loye to Christ in Kissing of him, but *intendeth* it as a sign and token to his Enemies, that he was the person that they should apprehend. This Action hath been used upon various accounts and divers ends and reasons; but Judas his using of this sign differed from them all.

1. This Sign hath been used, as a *Sign of love, of Brotherly affection and of concord in Religion*, *Rom. 16. 16.* *1 Thes. 5. 26.* *1 Pet. 5. 14.* But Judas did it not as a sign of Charity, but as a sign of Treachery. What base Hipocrisie was this, with an outward action signifying Love to cover the inward Enmity there was in his heart to Christ?

2. This

2. This Action hath been used to denote *reconciliation after great fallings out with another*. Thus *Esau* when he had been very wroth with his Brother *Jacob*, that he protested he would be the death of *Jacob* by slaying of him, to manifest that he was again reconciled to him, when he met him, fell upon his Neck and Kissed him, *Gen. 33. 4*. And so the Father, to shew that he was reconciled to his Prodigal Son, *Luc. 15. 20*. But *Judas* dealeth worse with Christ than *Esau* did with *Jacob*: he resolved he would kill him, he declared his hatred of him, but when he met him, he laid aside his anger towards him, and by this outward sign did testifie his receiving him into his Love again, and he was real in what he did; but *Judas* had concealed the hatred of his heart to Christ, and yet resolved to Betray him into the hands of those that had thirsted for his blood, and had designed his death, if they could catch him; and this by the same sign, whereby *Esau* did declare that he was pacified towards his Brother *Jacob*.

3. This is used to signifie *Subjection, Obedience and Reverence*; so *Psal. 2. 12*, *Kiss the Son lest he be angry*; but *Judas*

was engaged in a way of Rebellion and highest disobedience, and yet useth a sign of Subjection and Reverence: as the Waterman looketh one way and roweth the quite contrary; so Judas feigned Reverence in Action, but had Rebellion in his heart.

4. This action hath been used betwixt dear Friends that have had great Affection one for another, *after they have been long absent one from the other*, whose company hath been greatly desired and longed for. So Moses did to his Father, when he met him, after he had been long from him, *Exod. 18. 7. And Moses went out to meet his Father in Law; and did Obeysance, and Kissed him; And they asked each other of their Welfare.* So when Joseph had been long away, and had not seen his Brethren a great while, and his Soul longed after them, tis said, when they came to him. *Gen. 45. 14. He fell upon his Brother Benjamins neck and wept, and Benjamin wept upon his neck. 15. Moreover he Kissed all his Brethren, and wept upon them; and after that his Brethren talked with him.* But Judas had not been many hours from Christ, nor did he out of love desire or long to see him. When Joseph used this sign unto his Brethren,

thren, he wept for Love and Joy, and shed his Tears upon them; but Judas used this sign for Michief and deceit, to have his Lord to shed not Tears but Blood. Joseph longed to see his Brethren to relieve them, and to save their lives; and when they came, he shewed the truth of his Love with this sign of Love: but if Judas longed to see his Lord, it was to bring him into trouble, and deliver him to them that sought his Life; and when he came, he shewed the falleness of his Heart in Betraying him by this sign.

5. This sign hath been used at the Solemn parting of the dearest friends, when they have taken leave one of another. Jonathan and David loved each other as their own Souls, and when they were to be Separated by Sauls Persecuting David, with this sign of love they bid farewell one to another, 1 Sam. 20. 41— And they Kissed one another, and wept one with another, until David exceeded. 42. And Jonathan said to David, go in peace— and he arose and departed, and Jonathan went into the City. Thus this dissembling Judas pretends to take his leave of Christ, as a Friend that loved, but acted as an Enemy that hated him. Jonathan and

David when they parted, wept abundantly; but Judas though he joined with them that came to shed his Masters blood, yet was so hard hearted that we do not read he then shed one Tear.

As Joab dealt with Amasa, 2 Sam. 20. 9. When he said unto him, Art thou in health my Brother? and Joab took Amasa by the Beard with the right hand to Kiss him. 10. But Amasa took no heed to the Sword that was in Joabs hand; So he smote him therewith in the fifth Rib, and shed out his Bowels to the ground, and he dyed. He pretended to Salute him, but did Kill him. Thus Judas dealt with Christ, who was Betrayed with a sign of Love and Peace, that out of Love did come to make Peace betwixt God and man. Thus ye have what Judas did, when he Betrayed Christ.

2. The next is *what he said*, Mat. 26. 49. *χαίρε ραββι*, Hail Master. The Title he giveth Christ translated Master, is Rabbi; and signifieth a Superiour in dignity, and comes from a word which signifieth great, much, multiplied, and takes in both Quality and Quantity of what it is spoken of. Judas then acknowledged Christ, even when he did Betray him, for the Quality of Wisdom, Excellency, Doctrine, to have

have the best, and for *Quantity* to have the most, none like him; and so Christ denyeth others in this sense to be *Rabbies*, and appropriates this Name to himself, *Mat. 23. 8. Be not ye called Rabbi, for one is your Master, even Christ, and all ye are Brethren.* Oh wretched Hypocrite! to come with such a Confession in thy Mouth, and with such Treachery in thy heart.

And it is observable, that the word that is used by the Prophet in describing Christ in his Sufferings, in *his Died Garments, and Red in his Apparel*, in the same place useth a word from whence this cometh that *Judas* gives to Christ, when he Betrayed him to bloody Sufferings. *Isa. 63. 1. Who is this that comes from Edom, with Died Garments from Bozrah? I that speak in Righteousness* Rab Lehosniang, *Mighty to Save.* Rab signifieth much, and a Master, Doctor, or Teacher. Christ is much or mighty to Save, for he hath much Mercy, and much Love, and much Power; for he hath all infinite: and he is a Master to Save, for he hath much Wisdom and Skill to teach the way of Salvation. Now behold the Hypocrisie of Treacherous *Judas*, saying to Christ, *Rabbi,*

Rabbi, as if he should say, The Soudiers are come, and the Chief Priests are come, and a great multitude is come with Swords and Staves, but thou art able to save thy Self, thou art mighty to help thy Self. And to counterfeit the greater Affection to Christ, *Saint Mark* observeth that he used the word twice, *Mark. 14. 45. Rabbi, Rabbi*; as *Dauids* affections working in his breast for *Absalom*, caused him to double his expressions; *O Absalom, my Son, my Son!* So the Traitor comes to Christ, as if his heart were sorely troubled, crying out, *Master, Master*: that is the Title he gives Christ. But what saith he to him? did he say, I am come to make thee known unto the Soldiers, I am come to deliver thee to them: I was indeed one of thy Disciples, but now I am joined to thine Enemies? This was indeed in his Heart, this his Action tended to, but his Salutation sounded otherwise: for he said, *Hail Master*; which Greek word is used three ways, Rejoyce, God save thee, Farewel: it is used at the meeting and parting of Friends,

1. For a *Form of Salutation when you come to one*. So when Jesus met his Disciples after his Resurrection, he Sa-
luted

luted them thus, *All Hail, Mat. 28. 9.* And when the Angel came to the Virgin *Mary*, he said unto her, *Hail, thou art highly favoured; the Lord is with thee, Luk. 1. 28.* Thus it is a form of wishing well to one when you meet him. What then was *Judas* his cursed dissembling with his Lord, even when he came on purpose to deliver him to the Jews, to say, *Master, Master, I wish thee well?* O the Impudence of a man that is set to sin! that when he came to Betray him to Murderers that thirsted for his Blood, and Christ knew it, and told him so; yet saith to his Face, *Master, Hail, I wish thee well.*

2. It is used for a form of *Valediction*, or taking leave of others: so *2 Cor. 13. 11.* Finally Brethren (*χαίρετε*) farewell. He seemeth now to counterfeite some pity, to see so many come to apprehend Christ, as if he had said, *Master, Master*, all these come to lay violent hands upon thee, they come with rage in their hearts, and Weapons in their hands, and I cannot help thee: therefore I am come to take my leave of thee: *Master, farewell. Farewell!* what! deliver him to death and bid him Farewel? Yes indeed, *Judas* took

took his farewell of Christ, for ever having any Share or Interest in him. So all the wicked and ungodly shall once take their farewell of Christ for ever; when he comes to judge them, and pronounce Sentence upon them, then shall they take their leaves and say, *Now farewell Christ for ever, now farewell Jesus, farewell for ever.*

But take Judas's words as a form of *Salutation*, or a form of *Valediction*, there was wretched *Disimulation* in them. He was one of them which *speak Peace to their Neighbours, but Mischief is in their Hearts*, Psal. 28. 3. and as 'tis expressed, Psal. 55. 21. *The words of his mouth were smoother than Butter, but War was in his heart: His words were softer than Oil, yet were they drawn Swords:* for he said, Hail Master, and Betrayed him. So much what Judas did and said to Christ.

5. Next follows what Christ said to Judas, Mat. 26. 50. *Jesus said unto him, Friend, wherefore art thou come? & Luc. 22. 48. Jesus said unto him, Judas, Betrayest thou the Son of man with a Kiss?* In one place it is said he called him Judas,

das, and in the other Friend. What! was Judas Christs Traitor, and yet doth he call him Friend? O what Meekness and Patience doth Christ shew unto the Leader of his Enemies! But how was he Christs Friend? To understand this, two things might be noted.

1. This word is a *Familiar way of expressing our selves unto others*, and calling others, though they be strangers to us. Thus if you call to a man you never saw before, you will say unto him, Friend; and so Christ calls them that have no acquaintance with him, nor real Friendship for him, but do Murmur and repine against him. So *Mat. 20. 11. When they had received it (every man a Penny) they murmured against the good man of the House. 13. But he answered one of them, and said, (εταίρε) Friend, I do thee no wrong*—— The same Title is given to the man that came to the Marriage Supper without the Wedding Garment, *Mat. 22. 12. Then said the King to him, Friend, how camest thou in hither, not having a Wedding Garment?* But this same Person was commanded to be taken away, and bound hand and foot and cast into utter darkness. It denoteth then no more than such

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such a Friend that might be damned, as Judas was, it being an usual way of speaking to another by this Name.

2. It is used for one that *hath been a long acquaintance and Companion*, though he be not indeed a true and faithful Friend. And Christ meaneth no more than this, and hereby sheweth Judas his Ingratitude and baseness, to be so Treacherous, after he had so long conversed with him: *Psal. 41. 9. Yea, mine own familiar Friend, in whom I trusted, which did eat of my Bread, hath lift up his heel against me. Psal. 55. 12. For it was not an Enemy that did reproach me——, neither was it he that hated me, that did magnifie himself against me——* 13. But it was thou—— mine acquaintance. Now Christ aggravates his Treason, saying, Judas, what! my long acquaintance, dost thou Betray me? what, the Servant betray his Lord! the Disciple Betray his Master! a Sinner the Saviour! this is unparallel'd Treachery: this is matchless Malice, and wickedness to be abhorred. Dost thou Betray the Son of Men? Thou hast heard me teach that the Son of man came to seek and to Save lost Sinners, and dost thou Betray the Son of man? Thou hast heard me teach that
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the *Son of man* shall come in the Clouds with great Power and Glory to Judge the World, and that the Father hath committed all Judgment to the *Son of man*: and dost thou Betray the *Son of man*, that is the Saviour and Judge of men? Thus Christ by his Title given to him, and by the close Reproof he spake, set forth the shameful Ingratitude of *Judas*, that of an *Apostle* he should turn *Apostate*, and of a *Teacher* be a *Traitor*. And thus you have this part of Christs Sufferings in the Garden, as he was Betrayed by *Judas* one of his own Disciples.

5. This being done, *Judas* having Betrayed him, the Soldiers and the Jews draw up towards Christ to lay hands upon him; and the Disciples perceiving what was like to follow, asked Christ, saying, *Master, shall we smite with the Sword?* But *Peter*, partly animated by remembering how Christ with a word spoken had before cast them down to the ground, and partly transported with Zeal, not tarrying for Christs answer to their question, draweth his Sword, and smites one of them therewith, *Luc. 22. 49, 50. Joh. 18. 10, 11.*

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They remembred how they had promised a little before, that they would lose their Lives for his sake, *Mat. 26. 35.* Now seeing them set upon Christ, though they were but eleven against so great a multitude, and had but two Swords amongst them, against so many armed Soldiers, *Luk. 22. 38.* yet they would have resisted by force: but Christ did disapprove this way of defence, and Rebuked *Peter*, saying, *Put up thy Sword,* *Joh. 18. 11.* For *Peter* observing *Malchus* the Chief Priests Servant to be most buisie to apprehend Christ, and probably to be the most eager and violent against Christ, runs in amongst them, and aimeth at him especially, and striking at his head, the blow by divine Providence was so directed, that he missed his Head, and only cut off his right Ear; which Christ again miraculously healed, not only by curing the wound, but restoring his ear unto him, that he had two again as before; else without doubt this would have been brought in as an Accusation against Christ, that one of his Followers had cut off the Ear of the Chief Priests Servant, and would have shewed it for proof unto the Governour.

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But the Sufferings of Christ being the subject matter to be considered by us, I shall omit what may be said concerning *Peter's* resistance by the Temporal Sword (which the Pope, *Peter's* pretended Successor still claims and useth, though Christ commanded *Peter* to put it up,) and shall take notice only of such things as relate to the Sufferings of Christ, either to the *Voluntariness* of his Sufferings, or the *Aggravations* of them, as might be gathered from what Christ said at this time, partly to *Peter*, and partly to them that came to Apprehend him.

1. From what he said to *Peter*, I gather how willingly Christ submitted to suffer; and that it was not for want of help and aid for his defence and preservation; though he had but Eleven men with him, to so many that were against him; for saith he to *Peter*, *Mat. 26. 53.* *Thinkest thou that I cannot now pray to my Father, and he shall presently give me more than Twelve Legions of Angels?* As if he had said, there are Multitudes of Men come against me, and Legions of Devils set themselves against me, but besides my own power whereby I could destroy them all, and deliver

ver my self out of their hands, as I have given proof already of; when by my speaking of a word, I made them go back, and cast them to the ground; I could moreover also have a Multitude of Angels, that could soon disperse and destroy all that in their rage are come hither for to apprehend me. I had twelve Disciples, one of which hath *now* betrayed me, and Eleven of you yet are with me; but instead of *Twelve Disciples*, I could presently have more than *Twelve Legions of Angels*. It is not then for want of power in my self, nor for want of help and assistance from Heaven, that I am seized upon and taken; but I Voluntarily in obedience to my Fathers will, and for the Redemption and Salvation of Gods Elect, suffer this to be done unto me.

And it is to be observed, that Christ saith, *Now* I could pray and have that great Number of Angels; *Now*, when I am in this low condition; *Now*, when I am compassed about with ungodly Men, that seek my Life, and thirst for my Blood; and again, that I could *presently* have such an Army of Angels, that without delay, presently, in a Moment should
appear

appear and fight for me: But this is the way of bringing about the Salvation of lost Sinners, that I suffer for them, in their stead and for their good. Therefore, ye my Disciples, let them alone, and thou *Peter*, put up thy Sword into its Sheath.: For this is a time not for your fighting for me, but of my suffering for you.

When *Elisha* the Prophet had a great Number sent to apprehend him, God sent a Multitude of Angels to defend him, 2 King. 6. 14. Therefore sent he (that is, the King of Syria) thither, Horses and Chariots and a great host, and they came by night, and compassed the City about. 15. And when the Servant of the man of God was risen early and gone forth, behold an Host compassed the City, both with Horses and with Chariots; and his Servant said unto him, Alas, my Master, how shall we do? 16. And he answered, Fear not, for they that be with us are more than they that be with them. 17. And *Elisha* Prayed, and said, Lord, I Pray thee open his Eyes, that he may see; and the Lord opened the Eyes of the young man, and he saw; and behold the Mountain was full of Horses and Chariots of fire round about *Elisha*.

Elisha. 18. *And Elisha Prayed to the Lord, and said, Smite this people, I Pray thee, with Blindness; and he smote them with Blindness—* Thus when *Elisha the Man of God* was in danger of being taken, the Angels came and were his Life-guard; how much more would they have been ready to have defended the *Son of God*, if Christ had asked, and his Father had commanded them so to do! Or how easily could Christ have smote them all with Blindness, that when they sought to take him, they should not have been able to have found him!

When there was a mighty Army came against *Jerusalem*, the Lord sent forth an Angel and smote in the Camp of the *Assyrians* an Hundred fourscore and five thousand in one night, *Isa.* 37. 36. What work then would twelve Legions of Angels, which according to the computation of some, make the Number of *Seventy nine thousands, and nine hundred ninety and eight*, or as others reckon, twelve Legions to make up *eighty one thousands, nine hundred and sixty*; nay, more than these as Christ said, for there are thousand thousands, and ten thousand times ten thousands of them, *Dan.* 7. 10.

Yea,

Yea, an innumerable company of Angels, *Heb.* 12. 22. What work, and what Slaughter, and what Destruction could those have made amongst the Jews and Soldiers that came to lay hands on Christ? Which shews that he did not Suffer for want of Power and aid to rescue him out of their hands, but because he *Voluntarily* submitted thereunto; which also further appears by other words Christ spake to *Peter*, when he made this Resistance, saying,

2. *The Cup which my Father giveth me, shall I not drink it?* As if he had said, *Peter*, thou lookest upon the men that are come against me, that are the Instruments of my Sufferings, and drawest thy Sword against them, but it is my Fathers Will, that by my Sufferings and Death, lost Sinners should be saved from Hell and everlasting Sufferings; and I will drink this Cup; therefore resist not, but put up thy Sword into its Sheath. *Joh.* 18. 10, 12.

3. Christ saith to *Peter*, having his Sword in his hand, that the Scripture could not be fulfilled concerning him, if he did not Suffer, and therefore he would not have resistance to be made, nor escape by force. It hath been foretold that
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thus it *must* be, and therefore I willingly yield, and will patiently Suffer, *Mat.* 26. 54.

2. Something concerning Christs Sufferings might be noted from what he said to the Chief Priests and multitudes that came against him, *Luc.* 22. 52. Then Jesus said to the Chief Priests and Captains of the Temple, and the Elders which were come to him, Be ye come out as against a Thief, with Swords and Staves? 53. When I was daily with you in the Temple, ye stretched forth no hands against me; but this is your hour and power of darkness. & *Mat.* 26. 55. In that same hour said Jesus to the Multitude, Are ye come forth as against a Thief, with Swords and Staves for to take me? I sate daily with you teaching in the Temple, and ye laid no hold on me. 56. But all this was done, that the Scriptures of the Prophets might be fulfilled. Out of this Passage of Christ, note these things.

1. The Ignominy and the shame they put upon Christ, in going out after him with Swords and Staves, as men would run to take a Thief. So Christ speaketh to them; I thought it no Robbery to be equal with God,

God, and do you come in this manner to take me, as if ye were pursuing a man that had committed Robbery? as if ye were following after the worst of men, and a common Malefactor? Here was reproach to Christ, in the very manner of their coming out after him, and the managing of the way of their taking of him.

2. The *Indignity of the Fact*: Christ himself, as it were, appealeth to them, that they dealed unworthily with him; *I sate daily with you in the Temple, teaching*: I have given instructions to you from my Father, I have declared the Will of God unto you, my business hath been to teach Sinners the way of Salvation, and of Reconciliation betwixt God and them, and do ye now come after me thus with Swords and Staves? There was nothing that ye could charge me with in all my Doctrine, and do ye now in this reproachful manner thus eagerly pursue me? To be thus requited, doth aggravate, as their Sinnings, to his Sufferings.

3. Christ tells them, *this is your hour*; as if he had said, ye have not of a great while wanted a *Will*, to take away my Life, ye have not wanted *Opportunities* to have laid hold on me, for I have been
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daily conversant amongst you, and have been daily teaching in the Temple, but hitherto ye could not prevail, *because my hour was not come*, the time appointed for my Sufferings was not come. But *now is your hour*, and now is the time, before determined, that I shall fall into your merciless hands, and by the permission of my Father, endure great indignities and Torments that ye shall put me to; and when your rage and malice against me shall be no longer restrained, as hitherto it hath been, ye shall do unto me to the utmost of your Wrath and Cruelty; for an hour hath been appointed, wherein ye shall be Suffered to pour out your rage upon me, and now it is come, *this is your hour*.

4. Christ aggravates the greatness of his Sufferings, by joining to the appointed hour, *the power of darkness*. Sinful works in Scripture, are called works of darkness, *Ephes. 5. 11*, and the Jews like the Children of darkness, did commit a most heinous sin and work of darkness in their seizing on Christ, and putting him to Sufferings; but more than this is hereby declared, forasmuch as the Power and Kingdom of the Devil is called the Power of darkness, *Col. 1. 13*. And the Devil is styled the

the *Prince* and *Ruler of darknes*, Ephes: 6. 12. As if Christ had said, Ye yourselves are full of Malice and Rage against me, but ye are also in this your wicked actings against me put on by the Prince and Powers of darknes: so that both men on Earth, and the Divels of Hell are combined against me; and whatsoever bitterness men or Divels can pour into the Cup of which I am to drink, shall be given to me. Thus we have from what Christ said to *Peter* when he made resistance, and to his Enemies that came to apprehend him, some Discoveries both of the voluntariness and greatness of the Sufferings of Christ.

CAP. VI.

Christ taken in the Garden, is bound and forsaken of all.

Sixthly, Another circumstance of Christs Sufferings in the Garden, was, that being taken, he was also bound: and this they did partly out of Cruelty unto Christ, and partly for greater Security, that they

might hold him fast, that he might make no escape out of their hands: For *Judas* had given them this warning, *Whomsoever I shall Kiss, that same is he, hold him fast, and lead him away safely,* Mar. 14. 44. Formerly they had attempted to lay hands upon him, and he withdrew and escaped from them; and being enraged against him, they do now bind him and Fetter him, as men bind a Malefactor that is to be arraigned before the Judge, when he is to be Tried for his Life. Now they gather about Christ and compass him about like Bees, *Psal. 118.*

18. All Nations compassed me about--- 11. They compassed me about, yea, They compassed me about— 12. They compassed me about like Bees. And every one puts

forth the Sting of h's Malice and Rage against the Son of God. And this part of Christs Sufferings in the Garden is recorded *Joh. 18. 12. Then the Band, and the Captain and Officers of the Jews took Jesus and bound him.* Jesus Christ had upon him the bond of Obedience to his Father, and the bond of Love to his Elect; else all the bonds that his Enemies bound him with, could not have held him fast, which he could more easily have broke, than *Samson* did the Cords wherewith he was bound; but

but being bound with the bonds of Obedience and Love, he suffered men to bind him, and those bonds to abide for a while upon him, which were a token of disgrace and cause of pains unto him; for so great was their Rage, that some do write, that they did cast him to the ground, put Iron Chains about his Neck, did bind his hands behind him with that Cruelty, that the blood started out from all his Fingers.

This binding of Christ was prefigured under the Law, by divers Types.

1. *Isaac was a Type of Christ*, and when his Father was about to Sacrifice him, he took him, and bound him, and laid him on the Altar upon the Wood, *Gen. 22. 9.* So when Christ was to be Offered for a Sacrifice for our sins, he was taken and bound.

2. *Joseph was a Type of Christ*, in his Sufferings, and his Feet were hurt with Fetters, and he was laid in Iron, *Psal. 105. 18.*

3. *The Paschal Lamb was a Type of Christ*, and when it was to be killed, they kept it up bound four Dayes in their Houses, and tyed to their Bed-posts, as the *Jews* teach, and might be gathered from *Exod. 12. 6.*

4. *Samson was a Type of Christ*, who being betrayed by *Delilah* into the hands of the *Philistines*, they took him, and brought him down to *Gaza*, and bound him in Fetters of Brasse, *Judg. 16. 21.*

5. *The Beasts that were appointed to be Sacrificed, were Types of Christ*; and these were tyed with Cords and bound, before they were Sacrificed, *Psal. 118. 27. Bind the Sacrifice with Cords, even unto the Horns of the Altar.* Thus Christ was bound, when he came to deliver us from our Bonds; and he was taken and led Captive, when he came to bring us out of our Captivity: and we should endeavour to get our Hearts affected with this part of Christs Sufferings for us: and in order hereunto, ponder these things following in your Minds, till you begin to feel them work and move within you, with love unto your Lord.

1. Our first Parents, and we in them, were bound in duty and obedience unto God; but they and we in them did break all the Cords and Bonds that were upon us, and did rebel against our Maker. We were bound by the Moral Law written in our Hearts, and by the positive command that God gave to *Adam*,
not

not to eat of the Tree of Knowledge of Good and Evil. He was bound to yield conformity to the mind and will of God, but he and we have violated his Laws, and have broke these Bonds asunder, and cast these Cords of God away from us; and therefore Christ, when he came to satisfie for our breaking of the Law of God, was bound.

2. We were Captives unto Sin and Satan, *fast bound in the Bonds and Fetters of Iniquity*, Bondslaves to our Lusts, led Captive by the Devil at his will, *2 Tim. 2. 26. In the Gall of bitterness and Bonds of Iniquity.* Act. 8. 23. We read that God suffered Satan by inflicting corporal Evils upon some, to bind them so, that they could not speak, *Mat. 9. 32.* and another, that she could not lift up her self, but was bowed together, and could not go upright, whom Satan had thus bound for Eighteen Years together, *Luk. 13. 11. 16.* But the Bonds of Sin upon our Souls, were far worse than these Bonds of Affliction upon the Body: and to loosen us from these Bonds, Christ himself became bound. As he was bound for our breaking of the Law, so he came to bind up those that were broken

hearted for their breaking of Gods Law, and to proclaim liberty to the Captives, and the opening of the Prison to them that are bound, *Isai. 61. 1.* And for this End he himself is taken Captive and was bound by sinful Men. O what love was this; that he that was free, was willing to be bound; that we that were bound, might be made free! The Redeemer made a Captive, and thereby the Captive is Redeemed.

3. We all had deserved to be bound Hand and Foot, and cast into utter darkness; and to prevent this, our Lord himself becomes bound. As we were bound with Chains of sin, so we deserved to be bound in the Cords of punishment, to have been for ever held fast in Hellish torments by the Chains of Gods power, by the Chains of Justice, by the Chains of our own Guilt; but to deliver us, and set us free from all these, the blessed Son of the glorious God is taken and bound.

The Apostate Angels are cast down to Hell, and are bound in Chains of darkness, *2 Pet. 2. 4.* and are reserved in everlasting Chains under darkness to the Judgment of the great Day, *Jude v. 6.*

These

These endeavoured to make Mankind a miserable as themselves, and to bring them into the same bonds of Punishment and Wrath; but our Lord Redeemer leaveth them in their Chains, became not bound for them; but in order to the saving of the Elect of God among men, Suffers himself in the Garden to be bound. When the Iniquity of *Ephraim* was bound up, then Christ is brought in saying, *I will ransom them from the power of the Grave, I will redeem them from Death; O Death, I will be thy Plagues! O Grave, I will be thy Destruction!* Hos. 13. 12, 14.

4. Look upon Christ *in his bonds as your surety*, as being bound in your stead. It was not for any debt of his own that he was Arrested, nor for any fact of his own for which he was under these bonds; but for our debt, and for our sinful doings. *Joseph* first put all his Brethren that were with him, into Prison; afterwards he took out *Simeon* and bound him as a Pledge for all the rest, and sent them away, Laden with Corn for the Preservation of their Lives, *Gen.* 42. 17, 19, 24. So the Justice of God might have laid hold upon all Mankind, and kept them in Prison; but Christ became our Surety and

Pledge, and for his Sake we are set at Liberty, and Laded with Mercy, and endued with Grace, as a pledge and earnest of everlasting Life: Christ submitted himself to be taken and bound, but willed his Disciples should be let alone, *Joh. 18. 8. If ye seek me, then let these go their way*: So Christ having been in Bonds, Sufferings, and Death, his Will is, that those that are his should escape the Wrath of God; that divine Justice being satisfied by him for them, they should not be detained, but be set at Liberty and go their way.

Thus we see this other part of Christs Sufferings in the Garden, as he was taken and bound.

Seventhly, It was also an addition to his Troubles, *that his nearest Friends, and his own Disciples did forsake him and fly*. When his Followers saw their outrageous cruelty against him, and Christ did not withdraw himself from them, they all forsook him and fled, *Mar. 26. 56*. To be a Companion to one in times of Peace, and forsake him in times of trouble and distress, is an aggravation to ones Affliction, yet they deal thus with Christ; every

every one of them ; *not a man* adhered to him. But a little before they said they would *never forsake him, nor be offended because of him* : they all said so, but not one of them all did so : they all promised, but they all did break their word. *John* so much beloved by Christ, yet now *this John* forsakes him. *Peter* so much resolved for Christ, yet now forsakes him, He that before would draw his Sword in Christs defence, yet when his Enemies rage against him, he and all leave him in their hands. They had before confessed him to be the Son of God, and yet forsake him : *Mat. 16. 16.* When Christ formerly had many that did leave him, asking his Disciples, *Will ye go away also ; they said to him, Whither should we go ? thou hast the words of Eternal Life, Joh. 6. 67, 68.* And yet now they leave him, and that with speed ; they hasten from him, for it is said, *they fled* : To fly is not to go slowly, but with Swifter pace ; they ran with all possible speed out of the Garden to shift for their Lives, and save themselves, and Christ is left alone, as a Lamb in the midst of raging and devouring Wolves.

To this flight of the Disciples, Saint Mark Subjoins the History of a young man

man that came, but quickly fled, *Mar. 14. 51.* And there followed him a certain young man, having a Linnen Cloth cast about his naked Body; and the young men laid hold on him. *52.* And he left the Linnen Cloath and fled from them naked. This young man is supposed by some, to be one that dwelt in the Village of *Gethsemane*, or place near to the Garden; and being in his Bed, and waked by the Tumult and the noise in the night, when *Judas* and the multitude came, and the uproar that was made by them, he starts up out of his Bed, not staying for hast to put on his usual day-apparel, he comes amongst them; whether to help those that he might think were wronged, or to know the matter or the meaning of so great a concourse of People so late in the night, or whether he said anything in favour of Christ, is not expressed; but the young men that came along with the Soldiers and the other company, laid hands upon him, but he terrified and affrighted, left the linnen Cloth, and fled from them naked: so that not one man, whether of Christs Disciples, or of Others that durst speak a word in favour of Christ, could stay with any safety amongst them. So that this was another addition to Christs
Sor-

Sorrows, to be thus forsaken of all men upon Earth, and not one man in all the World cleave to him at this time in his Troubles: and from hence we might learn,

1. That as all Mankind had forsaken God; so when Christ comes to satisfie for that Sin, he was forsaken of all Mankind.

2. That the least part of our Debt was not paid by any of the Sons of men, but all satisfied by the Son of God alone; he did tread the Wine-press of the Wrath of God alone, and of the People there was none with him, *Isa. 63.*

3. That this may administer matter of comfort unto us, if in our deepest troubles and greatest distress we are forsaken of all, even of those that in our Peace and Plenty seemed and Professed to be great friends unto us, and to have much Love for us. Is it so with thee? it was so with Christ himself.

4. That in the Sufferings of Christ, whatsoever circumstance was foretold in the Old Testament, was fulfilled and came to pass. It was Prophesied long before, That when Christ the Shepherd should be smitten, all the Sheep should be Scattered, *Zach. 13. 7.* and in the night that Christ was

was apprehended, it was so done, for they all forsook him and fled. And thus we have considered the Sufferings of Christ that night in which he was Betrayed, from the time he went from the City of Jerusalem into the Garden, to the time that they having taken him, Lead him bound from the Garden to the City of Jerusalem, to the rest that sat up waiting, and watching, and hoping to see him brought as a Captive, by those whom they had sent on purpose to bring him thither.

But before I proceed unto the next general head, of what Christ Suffered in the City (because in the Lords Supper we are to commemorate all the last Sufferings of Christ especially) by way of Pattern or example to the weaker sort of believers, I shall shew how these things may be of use for the stirring up of our several Graces to be exercised in that Sacred Ordinance, and might afford us matter of Meditation, for the more affectionate remembrance of the Sufferings of Christ.

CAP.

CAP. VII.

A *Recapitulation*, or brief Rehearsal of the Sufferings of Christ in the Garden, as they serve for the exercise of several Graces, and the strengthening thereof, as we sit at the Table of the Lord, who commanded us to do this in remembrance of him.

Behold, O my Soul, and consider, that thou art now approached unto, and engaged in that holy Ordinance which thy Lord-Redeemer did Institute and appoint, that very night in which he was Betrayed into the hands of Sinners, that thirsted for, and were restless till they had his blood. And though his mind and thought, and heart were full of what he was to Suffer for the remission of thy sins, and thy Salvation; when thou shalt leave this World; yet he was mindful of thy Comfort and thy Consolation, the strengthening and increasing of thy Graces, while thou art in this World, before he went unto the Garden, where he knew he should
be

be apprehended, did Ordain and leave this Sacrament as a Memorial of his Affection to thee, and of his Passion for thee, as a Pledge and token of his Love to thee, which as often as thou seest and dost use it, thou mightest remember him, when dead, risen and gone into the highest Heavens, for the inflaming of thy Love to him; Which when he had done, and concluded with a Hymne, he left the City of Jerusalem, and passed over the Brook Cedron (the way that David went) unto the Mount of Olives, full of heaviness and Sorrow as David did; but from another Principle than David did; for he went thither out of Fear, but Christ thy Lord went out of Love: and for another End, for David went this way, and to this place to prevent his further Sufferings, and to save himself; but thy Lord betook himself unto this Mount, there to begin his last and greatest Sufferings: and with lesser and with weaker Company; for David was attended with many men of War, compleatly Armed; but thy Blessed Lord with Eleven men, and such as he did know, and told them as he went, that that very night they should forsake and leave him in his deepest troubles.

Remember also and consider, O my Soul,
that

that the first and common Parents of Mankind, in the Garden first did sin, and there deserved the Wrath of God, the Curse of the Law, and Death and Hell; and there did lose the Image of God, his Favour and his Love, became the Bondslaves of the Devil, that were made the Servants of the Living God; there they stood trembling and amazed at the reprovng and condemning Voice of God: and thou thy self wast involved in the guilt and misery there contracted: there the Enmity did begin betwixt the Seed of the Woman and the Serpent, and there the Promise of a Saviour was first propounded: and to the Garden thy Lord-Redeemer went, that he might remove from thee and all the Elect of God, the deserved Punishments, and might procure for thee and them the forfeited Blessings, the favour and the Love of God, Peace with him, and the Enjoyment of him both here and hereafter too.

But alas my Lord and Saviour, no sooner camest thou thither, but heaviness did fill thy heart; the Curse of the Law that thou wast to bear, was an heavy Curse; and the Wrath of God that thou didst feel, was heavy Wrath; and the burden of the sins of Mankind which were laid upon thee, was an heavy Burden,

Burden; and under all these thine Heart was an heavy heart. Wo is me, my Saviour, that I have sinned with a light and merry heart, not considering what I did: I sported with my sin, and like a Fool did make a mock of sin: and when I had great Loads of sin upon my Soul, I did not grieve nor groan, nor yet complain, as a man pressed with the heavy weight of sin; but went away under all my guilt, as if it had been but a light matter that I had done. But now O Lord it is my Burden, it is my Burden, the heaviest and the weightiest Burden that lies upon my Soul. The Burden of Affliction is nothing to the Burden of Corruption. And now I am come unto thy Ordinance, that brings to my remembrance my sinnings and thy Sufferings; my Heart is heavy and doth grieve, my Soul laments and I am troubled, that the sinfulness of my Heart hath been the cause of thy heaviness of Heart: And in my Distress, by reason of the weighty Burden of my sin which I now feel, whither shall I go for ease, succour and support, but unto thee that hast born the heavy Punishment of my sin? will not my Lord be angry with me if now I have a joyful Heart? O Lord I have, but not because that I have sinned, but because by the heaviness of thy Heart thou hast eased

eased and reliev'd my heart. Thou dost Invite and call the weary and the heavy-laden to come to thee, and thou dost Promise they shall find rest and ease unto their Souls. Blessed Saviour! my Soul is heavy Laden, and I am come unto thee; and what kind of Remedy is this, that the heaviness of thy Heart should be the Cause and means and reason of the joyfulness, Comfort, and Gladness of my Heart!

Awake then O my Soul, to Love thy loving Lord: for he was full of Sorrow, that thou mayst be full of joy; and shalt thou not be also full of Love to him? the fulness of his Sorrow was to satisfy for the fulness of thy sin, Thy sin was great, and the Sorrow of thy Saviour was exceeding great, it was more abundant sorrow than of a Woman in Travail; or of a Worldling for the Loss of his enjoyments, which he had set his Heart and Love upon; or of afflicted men that are at once under manifold Temptations; or of a tender Father, for the Death of his Beloved Son: for his Soul was sad on every side, and the sorrows of Death did compass him about, and the Pains of Hell got hold upon him; so that there was no sorrow like unto thy Saviours sorrow, and he was so full of sorrow for thee, because he was so full of Love
unto

unto thee, for he did bear these sorrows for thy sake, from the freeness and the fulness of his Love to thee. What aileth thee then O my Soul, that thou dost not feel a fire and flame of Love to him? Love him to thy utmost: His sorrow did transcend thy Love: but if thou canst not Love him as thou shouldst, and as thou dost desire, then grieve because thou canst not Love, yea grieve yet more, because thou dost not Love him more.

Stir up thy self also, O my Soul, to the exercise of Faith in Christ, thy Lord-Redeemer. What is it that doth make thee fear and doubt? is it the greatness of Gods Wrath, the hainousness of thy sin, and the severity of Gods revenging Justice? why Behold, the Son of God in the Garden, was full of fear to trembling and amazement, and his fears may support thy Faith, and his trembling be the ground of the steadfastness of thy believing. Do the Fears of Wrath and Hell cause an Agony and a trembling in thee? Let thy Faith behold thy Saviour, when he was sore amazed in the Garden, in his bitter Agony, all over in a Sweat, and in such a Sweat, as never man was in before, nor since. Look and see him in a cold night, in the open Air, lying prostrate on the cold ground, and full of fears, (all which do drive

drive and call the blood inward about the Heart) Sweating great drops of clotted blood, falling down unto the ground.

O Dearest Jesus ! Thou art my hope and Confidence, in thee I trust, on thee I do, I will rely and rest, even then when I do behold my Scarlet Crimson sins, as red as blood in the sight of God, because also I do behold thy Garments died Scarlet red in thine own blood. Though my transgressions be as the red worm, yet I will hope for Pardon and Salvation, because thou in thine Agony wast as the red Worm suffering for my sins. O my Lord ! Satan doth object against me, and my Conscience doth object against me, that my sins are red as Scarlet, of a Crimson die ; and I cannot, I do not deny it : but I do repent, and I do believe, and therefore will hope, that for thy sake, who treading in the Wine-fat of thy Fathers Wrath becamest red in thine Apparel, that my sins shall become as wool, and shall be made as white as Snow ; and for my clearer evidence hereof, let some penitential Tears, flowing from a softened Heart drop from mine eyes, when by the eye of Faith I see thee in the Garden sweating drops of blood. O let not my heart be so unsensible, and so hard, as not to weep when I see thee bleeding for my sins. O what
are

are my drops of tears to thy drops of blood !
or shall I be more sparing of my puddle tears,
than thou wast of thy precious blood ? O Lord,
my heart doth yield, it doth relent ; but yet
I trust not to my Tears, but to thy blood.

Be thankful also, O my Soul, that thy Sa-
viour was so willing to drink that Cup that
was so bitter, the thoughts whereof did send
him to his Knees to pray unto his Father,
that if it were possible it might pass from
him ; but yet out of Obedience to his Fathers
Will, and Love unto the Souls of his Elect,
he did submit to drink it off. To him it was
a Cup of Wrath, but unto thee a Cup of Love :
His Cup of Passion proves to thee a Cup of
Salvation: it was bitter to him, but the fruit
thereof was sweet to thee, and is pleasant to
thy tast. Sweet Saviour, my Soul doth bless
thee, and all that is within me shall Praise
thee for thy Love and Mercy unto me.

But yet alas, to my sorrow I do find, when
my heart is most affected, yet it is too dull :
and even now when I sit, and see thee in thy
Agony, my Faith, and Love, and all my
Graces are but slow and heavy in their act-
ings. Alas my Lord, in this I am too like thy
Disciples, (though in other things I am as
much unlike them) that whilest thou wast
Praying and Sweating, they were sleeping in
the

the Garden : even now, when thy Sufferings are represented to me, and thou art evidently set forth as Crucified before mine eyes ; yet I am exceeding dead and dull, and cannot keep my Graces up to Watch with thee one hour, though what I see done in this thy Supper doth bring to my remembrance, that thou didst Watch and Pray and couldest not sleep nor rest, but in the Garden didst move from place to place, to and fro, as no where finding ease unto thy Soul, that promigest and givest rest and ease to others. O do not say unto me, Sleep on now, but rather speak unto my Heart, and command the Graces I have received from thee, to awake and rise, that I might hasten unto thee.

Consider also O my Soul; the constant resolution of thy Lord, who after he had Suffered so much in the Garden already, yet when Judas, the Jews and Soldiers came with Swords and Staves against him, he went forth to meet them, saying to them, Whom seek ye ? when they said, Jesus of Nazareth, he replied, I am he : and though by casting them to the ground by a word of his mouth, he shewed how easily he could have escaped their hands ; yet he suffers Judas to Kiss him, the Soldiers to seize upon him and to bind him, and forbids his Disciples to make Resistance ;

thus

thus he was resolved to go on unto the death, to bring thee unto Life. Now therefore blessed Saviour, having taken thy Body and blood, and thereby renewed my Covenant to walk with thee, and engaged afresh to be thine only, and thine wholly, I do by thy Grace and help resolve to live to thee, all my days. Thou that art my Saviour shalt also be my Lord. And since thou hast loosed the bonds of sin and Satan, wherewith I was held, by thy being bound for me, I do desire that my sins may never more have dominion over me. I therefore do resign myself, my love, my heart, my All to thee. But yet when I consider the deceit of the heart of man, when I knew how Judas did betray thee, and all thy Disciples did forsake and leave thee, Lord, what am I, that I should promise and resolve that I will continue with thee? By their example I have learned to put no confidence in myself; but though I yet stand, would fear and tremble lest I fall; I therefore would, resting on thy Grace, trusting to thy Promise, hoping for thy Spirit to enable me, take thee for my Saviour, avouch thee for my Lord and King: and since thou hast Loved me and given thy self for me, I do beg an Heart to Love thee, and to Live to thee, in humble, constant and sincere Obedience: so help me O my Saviour.

CAP.

CAP. VIII.

Christ led bound from the Garden to the City, Denied by Peter, and abused by others, and brought before the Council.

Hitherto have been considered the Sufferings of Christ in the Garden, both before and after the time that Judas and the rest with him, came to apprehend him, which was the first general Head in the Method propoed; having therefore seized on Christ, and bound him, the Band of Soldiers, and the Captains, and the Officers of the Jews led him away; Christ came from the City to the Garden, and Suffered many things there, and is the same night led back again from the Garden to the City, still to Suffer more: and after they had Christ in their hands, they led him from place to place, from one to another, insulting over him as their Prisoner. First, from the Garden they carry him bound to *Annas*; *Annas* sent him bound to *Caiaphas*, from *Caiaphas* to *Pilate* his Palace, from *Pilate* to *Herod*, from *Herod*

to Pilate back again, from thence to the Place of Execution, where they shed his blood and put him to Death. All Mankind by their sins had deserved Banishment from God, and to live like Vagabonds upon Earth, and not to be Suffered to rest in any place; we had wandred and gone astray from God, running from Creature to Creature, from sin to sin, after we had forsaken God; and Christ Suffering for our sin, is thus hurried up and down, night and day: and if we consider what Pain it put Christs Body to, and what shame and contempt it was, that was poured upon him, and what grief of heart he had to see their rage, and hear their reproachful and Blaspheming Tongues, whiles like a Captive he is carried about, to be shewed to one, and to another, all rejoycing that they had him fast bound; this might be well reckoned as one part of the Sufferings of Christ.

And who can conceive what insulting words, what abusive actions were said and done to Christ as they went along, compassing him about like Bees, as they went that night from the Garden to the City? For in such a multitude, whereof some were malicious Church-men, some flagitious Soldiers,

diers, some the baser sort of the common People, and all full of Wrath and rage against the innocent Son of God, like a Lamb in the midst of so many devouring Wolves, in so great a Tumult, where no order or civility is observed, but every one allowed to do and say without controll, what their *envious* hearts did suggest and prompt them to; in these circumstances it is easie to imagine that Christ was vilified beyond what we can imagine. Methinks I see *Judas* rejoycing amongst them, that they had him fast, in hopes of his receiving his promised reward, when he came unto the City, for being their guide that took him. Methinks I see the Soldiers triumphing in their Victory, reproaching of their Prisoner, and thrusting of him forwards with the greater haste, that they might receive their pay for their Service done, when they should deliver him to the chief Priests and Elders in *Jerusalem*, who were waiting and looking every hour when they brought him: Methinks I see some in the tumult as they go along, to push the Lord Jesus their Prisoner bound, some this way, and some another, some beating him with their Staves, and some mocking him with their Tongues: as if

I heard them say, he often got away heretofore, but now we have him Fast; he cast us to the ground, but we did rise again, and have prevailed against him; now we shall have him to the Council and the Judge, and afterwards to the place of Execution. Thus as the *Philistines* insulted over *Samson* when they had taken him and bound him, and did make themselves sport with him, *Judg.* 16. 25. So these base and wretched *Jews* made themselves Sport in their abusing of the blessed Son of the Glorious God, as they brought him along from the Garden to the City; where also what his Sufferings were, is the second general Head before propounded, and now to be considered.

In setting forth the Sufferings of Christ in the City, I shall observe this order.

1. What he Suffered that night.
2. What he Suffered when he was Arraigned, and that First, In the *Ecclesiastical Court*, before and from the Chief Priests and Council. Secondly, in the *Political Court*, when brought and accused before *Pontius Pilate*.

Three things Christ Suffered that same night.

1. He was carried bound from *Annas* to *Caiaphas*.

Caiaphas; Saint *John* oblierveth that when they brought Christ to *Jerusalem*, they take him first to *Annas*, because he was Father in Law to *Caiaphas*, which was the High Priest that same year, *Joh. 18. 13.* Now this *Annas* was a man of great Authority, and as great an Enemy to *Jesus Christ*; they therefore bring Christ to him, as a thing they knew would be grateful to him, a pleasing sight to see him in hold; but what was done to Christ in his House, is not mentioned in the Scripture, save that *Annas* sent him away in the night, bound, to *Caiaphas*; *Joh. 18. 24.* So that he approved the Fact that was done to Christ in binding him in the Garden: or, if they had taken off his bonds when they brought him into his House, before he went out he commanded that he should be bound again, and so led to *Caiaphas* the High Priest. For Christ in the night to be taken and led bound from one place to another, and they that hated him, to make it their glory to shew their Prisoner one to another, was an aggravation of his Sufferings.

2. That same night he was denied thrice by Peter. That this was done in this time appeareth from the order of the History as it is laid down by Saint *Luke*, *Luk. 22.*

34, 55, &c. Now as this was *Peters sin*, so it was an Aggravation of *Christs Sufferings*, to be *denied* by one of his own Disciples, as he was *Betrayed* by another, and forsaken of them all. The first *Adam* in Paradise had denied God, denied to adhere to him, denied Obedience and faithful Service to him; and when Christ the second *Adam* came to satisfy for sin, he was so afflicted as to be denied by one of his own Servants.

The account of this part, (as it serves to set forth Christs Sufferings by *Peters* sinful denial of him) is largely described by all the Evangelists, who give the occasion of it in these things.

1. When Christ was taken and bound, though they all forsook him and fled, yet *Peter followed Christ afar off*, Mat. 26. 58. That he followed Christ in his Troubles was a fruit of his Love; but that he followed afar off, and kept at a distance, and durst not come nigh, was a sign of his fear.

2. There was another Disciple (whose name is not mentioned) that was known to the High Priest, who went in with Christ into the Palace of the High Priest; but *Peter* stood at the door without. That other
Disci-

Disciple then which was known to the High Priest, out of courtesie to Peter speaks to the Maid that kept the door to let Peter come in, *Joh. 18. 15, 16.* And Peter being desirous to see the end of these things, whether they would *Condemn* his Master to Death, or put him in *Prison*, or *Scourge* him and let him go; or whether Christ by some miraculous way would *Deliver* and *Save* himself; he having opportunity by means of the *Other Disciple* getting him this *Liberty* of the *Door-keeper*, that he might see the end, went in, *Mar. 26. 58.*

3. *He joyns himself to, and sits down among ungodly men.* Though he was not one of them, yet sitting down amongst them, brought himself into danger: and when they were reviling of Christ, or boasting that they had taken him, Peter being silent, or not speaking as they did, or by his Behaviour made himself suspected to be one of Christs Disciples. And Peter's falling should be a warning to all that hate sin, and love their Souls, to have a care of sitting down and being in the Company of ungodly men, when they have no Call thereunto.

4. *Peter was charged to be one of Christs Disci-*

Disciples, and that by the *Maid* that kept the *Door*, by the *Servants* and *Officers* that stood by the fire warming themselves, amongst whom *Peter* stood to warm himself, and by one that was a *Kinsman* to *Malchus*, whose ear *Peter* cut off, who said to *Peter*, did not I see thee in the *Garden* with him? dost thou deny thou knowest him, or belongest to him? why I saw thee with him, I know thee well, I remember thee well, thou art one of them that I saw with him. Thus *Peter* was Charged and Accused, *Joh. 18. 17, 25, 26.*

Peter being thus assaulted, fearing what should be done to him if he confessed the charge laid to him, flatly denyeth it, saying, *I am not, I know not what thou sayest, I know not the man, of whom thou speakest*: the second time he denied him with an Oath, Swearing he did not know the man: The third time he began to Curse and to Swear, saying still, *I do not know the man*. Thus the *Disciple* that in the beginning of this night, said to *Christ*, *I will go to Prison and to Death for thee before I will deny thee*; and in the *Garden* amongst so many *Soldiers*, drew his *Sword* in *Christs* defence, being charged by a silly *Maid* that kept the door, is filled with fear and utterly deny-

denyeth him, and again with an Oath affirmeth that he did not know him; as if he had said, I am so far from being one of his Disciples, that I never saw this man of whom ye speak in all my Life. And an hour after, when again accused, he did more peremptorily deny him, (*ἠρκῆσθαι ἀναδραστήσαν*) Cursing himself if he knew him: it is the same word that the Jews bound themselves by to kill Paul, *Act. 23. 12. They bound themselves under a Curse, saying, they would neither eat nor drink till they had killed Paul. ver. 14. We have bound our selves under a great Curse;* So that it is an Oath of Execration, as when a man Sweareth, Voweth, or wisheth himself to dye, or to be given to the Devil, except it be as he saith; but *Mat. 26. 74. a Preposition* is added to the word [*καὶ ἀναδραστήσαν*] which doth increase the signification of it yet more, which some say imports a Cursing and Damning of himself, an Imprecation of Gods Wrath, and of Seperation from the Presence and Glory of God upon himself, if he knew Jesus Christ.

Now this must needs be an aggravation of Christs Sorrow and Trouble, to hear his own Disciple at such a time, in such a manner to deny him. Do you think

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in your own Case, it would not adde to your Burden and Affliction, when you are in troubles, to be denyed by those that have been your most intimate Friends, and have professed formerly the greatest Love unto you? when such as ye hoped would be Witnesses of your Innocency, when falsely accused, should then say, they do not know you? Could Christ hear Peter thus sinning against him, and see him, (for he was within sight, for Christ turned and looked upon him) when he thus with Oaths and Curses denyed him, without an addition and increase of his Sorrows especially when these circumstances in his sinning are considered.

1. *The Person that did deny*: not one of his Enemies, but one of his Disciples, and one of the chiefeft of them too. (1.) That Disciple that before this time had confessed who he was, *Mat. 16. 15. Whom say ye that I am?* 16. *Simon Peter answered and said, thou art Christ the Son of the Living God.* He had said before, he did know who he was, and now he saith he doth not know him. (2.) *That Disciple* that had made such a confession of Christ, upon which, as upon a Rock he would build his Church, and the Gates of

of,

of Hell should not prevail against it, *Mat.* 16. 18. and yet the Person that then made that confession, now eats his own words, and is shaken like a reed, and a poor door-keeper doth prevail against him. (3.) *That Disciple* that Christ had taken with him into the Mount, and had seen him transfigured before him, and had heard God himself by a Voice from Heaven, telling them who he was, Gods own Son; and yet this Disciple saith he did not know him. (4.) *That* had received Power from Christ for casting out of Devils, and doing many miracles in his name, that had been a Preacher of Christ, and yet now saith, I do not know the man; that such a man should thus do, must adde to Christs Sorrows.

2. *The Person that was denied by him;* It was not one Disciple denying another, but a Disciple denying of his Lord; him that was to Suffer for him, and to Save him; his Lord in whom he had believed, and of whom he had been assured that he came from God: For mark his words, *Joh.* 6. 68. *Simon Peter answered him, Lord, to whom shall we go? Thou hast the words of Eternal life.* 69. *And we believe, and are sure, that thou art that Christ the Son*

of the Living God. What grief was it then to Christ, that he should say, he did not know him?

3. *The place and Company where Christ and Peter were in*, added to Peters sin, and to Christs Sorrow; to deny him there, among the men that hated Christ, who likely did insult the more over him, to see the carriage of his Disciples towards him, and might harden their hearts the more against him to mock and to reproach him; this is the Prophet and the Doctor; see how well he hath instructed his own Disciples, one hath betrayed him, and another denyeth him, and all forsook him and fled.

4. *The complication of sins that were in Peters denying of Christ*, made his sin the greater, and Christs Sorrow too. (1.) In it was great distrust of God, that he could not commit himself to God in times of trouble. (2.) *Inordinate slavish fear*. He was not examined by the chief Priest, nor by the Magistrate sitting in the place of Judicature, not put to any Torment; but Taxed by a Maid that kept the door, and was so terrified by her words, that he denyed him openly before them all. (3.) In it also there was breach of Promise, made.

made to Christ himself: a little before that, he would dye before he would be offended because of him. (4.) In it was *deadness of Conscience, and hardness of Heart*, that he did not repent at the first Crowing of the Cock, which was the sign that Christ had given him. (5.) In it also was, *horrible profaning of the name of the great and dreadful God*; Lying and Forswearing of himself, Appealing unto the God of Truth, and that knoweth all things, in a matter that was false, Invoking God to do so to him and more also, if he did know the man, of whom they spoke. This would be a grievous trouble to a sanctified Man to see and hear a great Professour so offending and falling into sin; much more then was it so to Christ, who knew the evil of sin, and hated it more than ever any Man did; to see his own Disciple thus dishonouring God, and wounding of his own Soul, in breaking of so many commands of God at once; the First, in denying of his Lord; the Third in profaning of the Name of God, and swearing falsely; the Sixth, in wishing ill unto himself; the Ninth, in not speaking of the Truth. All this added to the grief of Christ.

5. Add also, *The Iteration of his Sin, and the distance of time betwixt his denyings of Christ.* He did not deny him once and then repent; but went on to do it the second time, and yet he did not repent, and the third time, and yet he did not repent, till Christ looked upon him, which then at last indeed did break and melt his Heart. Now the often falling into the same sin, aggravates the sin in him that doth it, and the sorrow of their friends that hate their sin. Besides, there was some considerable time betwixt *Peters* thus denying of Christ, about the space of an Hour, in which time *Peter* might have recollected himself, how falsely he had already spoken; and yet he went on with greater aggravations of his sin, than either time before, and thereby still addeth more and more occasion of grief and sorrow to his Lord and Master, in which respect (omitting the large handling of *Peters* fall) I here consider this his sinning; but yet let me add a little from hence for our own Instruction: As,

1. From this fall of *Peter* we might learn not to put or place confidence in our selves, or in grace already received; not
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to resolve in our own strength of such things that are above our strength; nor to think more highly of our selves than of others, and in our own Thoughts lift up our selves above all others: but even while we stand, fear and tremble lest we fall. *Peter* trusted too much to himself when he resolved, he would rather die for Christ, than deny him; and when he confidently said, though all should be offended because of him, yet he would never be offended; and yet that Night, he sinned more than any of the other Ten Disciples did. Let us then abstain from vain-glorious boasting, what we will do more than others, and not be high-minded but fear.

2. Let no Man encourage himself to venture upon sin, and give himself a liberty and latitude to do wickedly, because *Peter* sinned so grievously and yet was saved; this would be a cursed abusing of this Scripture (recording *Peters* fall) to hardnels and security, which we should improve to greater care and vigilancy. To prevent this, consider two things.

1. That *Peters* grievous sinning caused to him great mourning, for he went out and

and wept bitterly, *Mark* 14. 62. It cost him many bitter Tears, and much grief of heart, not only then, but long after. The phrase that is used to set forth *Peters* Repentance denotes deepness of sorrow. *Isai.* 22. 4. *Therefore said I, look away from me, I will weep bitterly, labour not to comfort me.* If you encourage your selves to sin because *Peter* did, are you sure you shall repent and weep as bitterly as *Peter* did? Or if you should, what folly and madness would it be, to give your selves a liberty to do that which you must afterwards so bitterly bewail, and be filled with so much sorrow for?

2. Consider the example of *Judas*, as well as the Instance of *Peter*. The one sinned and yet was saved, but the other sinned and was damned. Venture not to sin by *Peters* example; for God might not draw thee to repentance and faith in Christ, as he did *Peter*; but might leave thee to the hardness of thy heart, and to despair, as he did *Judas*. The one lost his peace and comfort: the other lost Heaven and his Soul by sinning: by both do thou take warning and beware.

3. From hence learn, that such as have already sinned, upon repentance and coming
unto

unto Christ shall have pardon for great and heinous sins. If you look forwards; Peters example is no encouragement to sin; but if you look backwards upon sin already done, though of a Scarlet die, if you do unfeignedly repent, as Peter did, it is a ground of hope that you shall be received unto mercy as Peter was. Are you tempted to sin? before you consent and do it, remember, Judas did despair. Have you been tempted, and have you yielded? do not despair, but remember Peter repented and was pardoned.

4. Beware of false Oaths, and Cursing of your selves, and wishing direful Imprecations to your selves. Peter hastily wished that dreadful things might befall him, if he knew the Man: and if Peter was so overtaken, there is reason to warn you, that take up this practice almost every day. How often have some of you said, and that in a false matter too, Let me perish if I lye. Let me rot, if I speak not truth; the Devil take me, if it be not so; let this Drink never gathrough me; Let me never eat Bread more; Let me never stir out of this place; Let God damn me; Let me never be saved; and many more such dreadful sayings many use;

tle; and if you have, make haste to repent, as Peter did, who went out from the place and company, where he had Cursed and Sworn, and wept bitterly and abundantly: but for time come, do so no more, lest God take you at your word, and execute upon you what you wish unto your selves; and there are some that need nothing more to make them miserable, than that God should do unto them according to the Imprecations they wish unto themselves. And take heed how you do herein provoke God, lest he inflict upon you your own wishes as he hath upon others, whereof there is an Instance in *Euseb. Eccles. Hist. Lib. 6. Cap. 8.* of three Men that falsely accused *Nicodorus* Bishop of *Jerusalem*; and to gain credit to their words, the first said, *If I lie, let me be burned to ashes*; the second, *If I report not the truth, let my whole Body be tormented, and wasted away with some cruel Disease*; the third, *If I bear false witness, let me be smitten with blindness.* God did wrap them up in these Curses, for the first had a small spark of Fire fallen in the Night upon the House where he dwelt, whereby he, his house, and his whole Family by fire were

consumed to ashes.; the second was taken with the same Disease from Top to Toe, which he had wished to himself before; the third seeing the terrible end of the two former, and fearing the Vengeance of God, punished himself with such sorrowful mourning, and wept so much and so long, till he lost both his Eyes. But we must return: this was the second thing, that aggravated Christs sorrows that Night they brought him from the Garden bound unto the City.

3. That Night also he was cruelly used and inhumanely treated of those that kept him till the Morning, which is expressed thus, Luk. 22. 63. And the Men that held Jesus, mocked him, and smote him. 64. And when they had blindfolded him, they stroke him on the Face, and asked him, saying, Prophesie, who is it that smote thee? 65. And many other things blasphemously spake they against him. But some apprehend that these things were done to Christ, after the Council had condemned him the first time to be guilty of Death; for they were so fiercely bent against Christ, that the Elders and the Scribes did assemble in the Night in the House of

of *Caiaphas* the High Priest, where they were when they that had taken Christ, in the Night brought him thither, *Mat.* 26. 57. *Mark* 14. 53. And some conclude that they did not stir away, nor depart from the Council, till they had accomplished what could be done in their Court: others that when they had passed Sentence upon him, they broke up for that time, and came together again early in the Morning, and did confirm their former Sentence, by condemning him the Second time, and after that led him away to be tryed before *Pontius Pilate* the *Roman* Governour. And what he suffered during his Tryal in both Courts, will come to be considered in what is particularly recorded by the Evangelists concerning Christ.

But something in the general might be observed, that Christ did not, would not die in a Tumult, but before his Death, had Judicial (though corrupt) proceedings, both before the *Ecclesiastical Council*, and in the *Civil Court*, and stands to be tryed for his Life at the Bar, and judgement-Seat of Men. Oh what a spectacle was this, to see sinful Men upon

on the Bench, and him that was the God of Heaven standing at the Bar! The Judge of all Men, to be judged by the worst of Men! The innocent and spotless Son of God to stand Indicted and Arraigned before the Sons of Men full of corruption and pollution! Was there ever such a day as this from the Creation of the World unto that day, or ever since? Did the eyes of Men behold *such Judges sitting upon such a Prisoner*? Why did not the Earth tremble at such doings, and why did not the Sun forbear to shine upon such wretched Sinners, that were engaged in such bloody works of Darkness? And why are not our hearts filled with amazement, Astonishment and wonder, to hear that the King of Heaven stands charged and accused by Rebels upon Earth? But the wise providence of God did so overrule the Enemies of his Son, that he should not be secretly murdered, nor put to death in a Tumult, but after Judicial process in their Courts, and that for these reasons.

1. *We for our sins were liable to the Righteous Judgment of God, and had deserved to be Arraigned, Accused and Con-*

Condemned to everlasting punishment and death, and therefore Christ being become our Surety, is Arraigned upon Earth at the Bar of Man. We were all exposed by our Iniquities to the severity of God's Judgment, and obnoxious to the Sentence of God the Righteous, Impartial, and Eternal Judge; and therefore Christ having undertaken the Payment of our debts, stood Indicted before the Tribunal of unrighteous, Partial, and mortal men.

2. For the great Comfort of his People: for *because Christ hath been Arraigned, we shall be acquitted*: Christ was carried from Court to Court, and tried in all, that no Court of Justice may Condemn us that do believe on him. He was Arraigned before an Earthly Judge, that we may be Absolved before the Heavenly Judge. Poor Believer! When thou art full of Thoughts and Fears, how thou shalt answer for thy sins at the Bar of God, and how thou shalt come off at the Judgment Seat of God, accept of Christ, Submit and give up thy self to him, take him for thy Lord and Saviour, and be obedient to his Laws, and rely and rest on him; and this will then be thy Support, that he hath been Accused

sed already, and Condemned already for thy sins; so that his Accusation shall be thy Purgation, and his Condemnation shall surely be thy Absolution.

3. By this God would teach ungodly men, that refuse his Son, and continue in their sins, *That they shall be Arraigned, Accused and Condemned at the Terrible and Terrible day of Judgment.* What thinkest thou, thou Swearer, Drunkard, Worldling, Hypocrite, or Unbeliever? shalt thou escape Gods Court of Justice? shalt thou escape the righteous Judgment of God? If Gods own Son, becoming our surety, was Arraigned for our sins, himself being Innocent, shalt not thou hold up thy hand at the Bar of God, who art guilty of Innumerable hainous sins, and after all hast slighted and neglected, and in thy Heart hast set at nought the Lord Jesus Christ, the only Remedy, and the only Saviour of lost Sinners? When thou hearest that God spared not his own Son, but was thus unjustly used in the Courts of men, I could not but wonder, but that I know the Hardness and Stupidity of thy Heart and Conscience, that thou forbearst to tremble and to be amazed at the Thoughts, with what Just and Furious Vengeance thou

thou shalt be proceeded against at the Judgment-seat of God; When thou shalt be haled in to Gods Court of Justice, And, 1. Thine own *Conscience* shall accuse thee, and say, Lord, I warned and reprov'd him, but he would not hearken unto me. And 2. *Ministers* shall accuse thee, and say, Lord, we Preached to this Sinner a *Salvour*, and *Pardon* and *Eternal Life* in thy Name, and he would not hearken unto us. And 3. *Mercy* shall accuse thee, and say, Lord, I would have taken Pity on this Sinner while he lived, if he would have left his sin, but he would not hearken unto me; and 4. *Patience* shall accuse thee and say, Lord I waited long on yonder Sinner: when he did refuse to return one Sabbath, I waited another; and one Year, I waited another; and Ten and Twenty Years, I waited still, the other Ten, the other Twenty; all which while *Conscience* called, and *Ministers* called, and *Mercy* called, and all with loud and long Cryes; and yet he would not, he did not hearken to his Dying day: And 5. When the *Devil* himself shall come into the Court, and he that is now thy Tempter, shall then be thy Accuser, and say, Lord, this man was at my

my Service all his dayes; when thou calledst to him to repent he did not, but when I solicited him to sin, he did consent and yield: when thou calledst him to Christ he would not come, but when I enticed him to a place and company to sin, he came: he would not hearken unto thee, but he did hearken unto me; when all these shall accuse thee, and Thousand, Thousands of sins shall be charged upon thee, what fear and shame, what horror and confusion shall come upon thee? Let this then, put you on to leave your sins and hasten unto Christ, when else you will be Arraigned at the Bar of God, as Christ was Arraigned at the Bar of Man.

4. By Christs being had into their Courts, *his Innocency and their Envy was made the more apparent*; their illegal proceedings against him even when they did make a shew of Judicial process, and their consulting together (to put him to death) before he had been brought to Trial, and the whole management of the cause did shew the malice in their hearts against him: And by their calling Christ before them, and carrying him to Pilate to be tryed there, he was upon Examination,

nation, found to have done nothing worthy of Death; and by all it was made the more manifest that *he died for our sins*, and not for any thing he himself had done. So much in the general of this part of Christs sufferings, that he did not die in a Tumult, but was brought into their Courts, and Arraigned before Men. Now more particularly must be shewn, what he suffered in the *Ecclesiastical* and *Political* Court.

CAP. IX.

Christ Tried and Condemned in the Ecclesiastical Court.

First, Great were the Sufferings and Abuses which Christ underwent in the *Ecclesiastical Court*, when he was brought before the High Priest and the Scribes, the Pharisees and the Elders, and consider them in these particulars following.

1. *Christ was examined, and had captious*

tious and ensnaring Questions propounded to him, by the High Priest in the Name of all the rest.

2. *He was smitten by a base fellow,* that was one of their Officers.

3. *False Witnesses came in against him.*

4. *He stands silent before them.*

5. *He was adjured in the Name of God,* to tell who he was.

6. Christ answering hereunto, is *accused of Blasphemy.*

7. *He is Condemned to die.*

8. *They Spit in his Face.*

9. *They did Hoodwink him.*

10. Then did they beat him, and by way of reproach and scorn, said, *Prophesie who it was that smote thee, and many other things Blaspheming did they speak against him.* These we will take up and speak to in their Order.

1. When Christ appeared in the Ecclesiastical Court, they did examine him, and put Questions to him: this was not fair proceedings, to take him, and bind him as a Prisoner, and then instead of bringing in a charge against him, and the alledging of the Heads of his Accusation, they put Questions to him, on

purpose to intangle him in the Answers he should make. Now there were two things they did examine Christ about. First, *Concerning his Disciples*. Secondly, *Concerning his Doctrine*, Joh. 18. 19. And by these insnaring Questions they hoped that something would fall from his Mouth, that they might accuse him of Sedition and Heresie; of *Sedition*, for gathering and making Disciples to himself, and raising a Faction in the Jewish Church: Of *Heresie*, for Teaching of Doctrine contrary to their Traditions.

1. To the first of these Questions, *Christ makes no answer at all.*

1. Probably it was propounded for his reproach, because they saw they had all forsook him, and fled from him, and if Christ had said, One of them betrayed me, another of them hath denyed, and all of them have deserted me, this would have been matter for them to have derided him for: Christ therefore having nothing to boast of them at this time, passeth by that Question unanswered; from whence we might learn this Lesson, that in some cases, and in some Companies, it is not our duty to blaze and speak of the Infirmities and failings of others: When

we are in troubles our selves, we should not discover the weakneses of others to the enemies of Godliness, when the speaking of their failings will do hurt to the Profession of, and be a Scandal to Religion.

2. Or Christ knowing the weakness and fear of his Disciples at this time, and unfitness to suffer, though he suffered himself, yet would say nothing of them, not willing that then they should be brought into Question, or enquired after. Which teacheth us, though we be in troubles and sufferings our Selves, not to say any thing of others that might bring them into the same afflictions and bonds.

2. To the other Question concerning his *Doctrine*, knowing that they asked not with a mind to learn it, but to carp at it, he answers only in the general, and rather sends them to them that heard it, than give a particular account of it to them himself, *Joh. 18. 20. Jesus answered him, I spake openly to the World, I ever taught in the Synagogues, and in the Temple, whither the Jews alwayes resort, and in secret have I said nothing.*
21. *Why askest thou me? Ask them which*
I 3 *heard*

heard me, what I have said unto them, behold they know what I said. Whereby Christ in the general Asserts his Doctrine to be true, and free from Sedition and Heresie, and is not afraid what any that ever heard him could alledge against it. There are Multitudes that heard me preach, and some of your own Officers that stand here before you, which is recorded, *Joh. 7. 45, 46.* when ye sent them formerly to take me, these were the words which they spake to you, when ye asked them, why they had not brought me? your very Officers said, *Never Man spake like this Man.* Why then ask ye me? ask them; there they stand: if they can charge my Doctrine, let them speak openly and freely before you all.

2. Our Lord Jesus in the Ecclesiastical Court was smitten by one of their Officers. *Joh. 28. 22.* And when he had thus spoken, one of the Officers which stood by, struck Jesus with the palm of his Hand, saying, *Answerest thou the High-priest so?* Whence we learn, when the Judges in their Ecclesiastical Courts were wicked, their Apparitors were no better. The Judges were Christs Enemies, and their Officers

cers were none of his Friends; the *Greek* word *πάσχω* signifieth a blow with a Rod, or with a Staff, as well as with the Hand: if with the Hand, it is as much as to say, the Officer gave our Blessed Lord the only Son of God, *a blow on his Cheek with his open Hand, a Cuff or Box on the Ear*: And some say, and very likely, with such force and malice, that by the blow he loosened or struck out some of his Teeth, and caused the Blood to gush out of his Mouth and Nostrils.

Now to be smitten on the Face or Cheek, as the force of it put our Lord to pain, so the Action it self was a note of infamy and disgrace. Thus *Job* complained, *Job 16. 10. They have gaped upon me with their Mouth, they have smitten me upon the Cheek reproachfully, they have gathered themselves together against me.* This was foretold, *Micah 5. 1. They shall smite the Judge of Israel with a Rod upon the Cheek.* Oh the hardness of Mens hearts! Oh the cruelty and the impudence of Sinners, thus reproachfully to fly in the Face of him that was the true Eternal God! Behold, an innocent and an harmless Man is smitten by the

I. 4. Hand.

Hand of a wicked Wretch ; a Man in Bonds, and beaten when he was bound ! This was cruelty, and fordid inhumanity, if he had been a common and an ordinary Man : But it was more aggravated, for it was the *Lord of all*, that was smitten by a *Servant* ; the *Highest* by the *basest* ; the *Creator*, by the *Creature*.

Quest. But what was the cause or reason, why this Officer of the Chief-priest doth thus furiously fly in the Face, and lift up his hand against our Lord ? Many reasons are conjectured, but that which seemeth the most probable is taken from the Text it self, *Joh. 18. 19.* Christ being examined concerning his Doctrine, *Vers. 21.* said, *Why askest thou me ? Ask them which heard me, what I have said unto them, behold they know what I have said.* Now some of the Officers had formerly heard Christ preach, and did approve his Doctrine, and did tell the *Pharisees* as much, saying, *Never Man spake like this Man*, insomuch that the *Pharisees* did suspect them to be Favourers of Christs Doctrine, saying, *Are ye also deceived ? Joh. 7. 46, 47.* Now Christ seemeth to put the Chief-priest

priest to take account of these that were then present, as it were pointing to them, *Behold they know*, what I have said. Whereupon this Officer (likely one of them) that he may not be accounted or suspected in the Least to approve of Christ, or of his Doctrine, doth in this barbarous manner strike Christ in the Face: and the words that Christ spake occasioned this insolency of his, for when he had thus spoken (*Ask them, they know*) *one of the Officers that stood by, struck Jesus with the palm of his Hand, saying, Answerest thou the High-priest so?* So! Thou wicked Wretch, What cursed quickness! What furious haste was this! What! a Word and a Blow to God himself! If God had been as quick with thee, as thou wast with his Son, what heavy Blows shouldest thou have speedily received? Did the very Officers formerly say, He spake So, as never Man spake, and yet now when he Appeals to them that heard him, what he had said, Dost thou smite him in the Face, saying, *Answerest thou the High-priest So?* If these Officers had said So concerning Christ now as they formerly said, they themselves might have been

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been smitten *So* as he smote Christ. But we might see from hence, that Men that once have applauded a Ministers Doctrine, if once they are in any likelihood to be thought Favourers of it, when it is dangerous to be so much as suspected thereof, to save themselves they will abuse the Persons of those that taught it. But here observe the wonderful Patience of our Lord, that when this inferiour underling strikes him so furiously; he speaks to him so meekly and so mildly. He could have struck him dead that struck him; but he replies to him soft words for hard Blows, saying, *If I have spoken Evil, bear witness of the Evil: But if well, why smitest thou me?* Blessed Lord! Thou didst but speak, but he did strike; thou spakest well, but he acted ill; He sinned, and thou didst suffer, and he did sin in adding to thy suffering, and yet though thou didst feel the smart of his Hand, thou didst not make him an example to all the rest, by making him to feel the power of thy wrath in some sore and dreadful Judgment. Thou couldst have made that hand of violence to wither away; that did offer such injustice to thy Holy Face; but

but didst return melting words for blood-shedding blows, *Why smitest thou me?* Oh what Eye can read, or what Ear can hear these words, *Why smitest thou me*, and not abhor his wicked Fact, and wonder at thy wonderful Patience? Oh what difference is there between these words, *Thou* and *Me*! And what horrible Indignity do these words speak, when *smitest* comes betwixt *THOU* and *ME*? *Thou smitest me*: Thou a sinner, smitest me the Saviour: Thou a Child of the Devil, smitest me that am the Son of God. Thou shouldst have loved me, but thou hast smitten me; Thou shouldst have suffered for me, but thou makest me to suffer. If the *Pronouns* had but changed *Cases*, and *thou* turned into *thee*, and *me* turned into *I*, and put the Verb into the middle, the case indeed had been marvelously altered, if Christ had said, *I will smite thee*: and no doubt it is long before this time, if he died without repentance. He did smite Christ injuriously, and now Christ the Judge is most justly smiting him, and will make him feel the deserved strokes of his revenging justice to all Eternity.

3. When Christ was in the Ecclesiastical Court, many false Witnesses came in against him, *Mat. 26. 59.* Now the Chief-priests and Elders, and all the Council, sought false Witnesses against Jesus to put him to Death. 60. But found None: Yea though many false Witnesses came, yet found they none-- *Mark 14. 56.* For many bare false Witness against him, but their Witness agreed not together. They aimed at nothing less than the Death of Christ, nothing would satisfy them but his blood, now they knew, that *Moses's Law* required that in Judicial process no Man should be put to death, without Witnesses; one Witness was not sufficient against any Person to cause him to die, *Numb. 35. 30.* So *Deut. 17. 6.* At the Mouth of two Witnesses, or three Witnesses, shall he that is worthy of Death, be put to Death: but at the Mouth of one Witness, he shall not be put to Death; also *Deut. 19. 15.* there is the same Law: therefore that they may charge Christ home and fully, they sought for many that should Witness against him, and many did come in against Christ, but amongst them all there was no sufficient proof,

proof, even in the judgment of these corrupt and bloody Judges, brought against Christ.

But how contrary to Justice, to their Place and Office, and to *Moses's Law*, did these Judges proceed! for they were to sift and search the Witnesses, whether their Witness were true or false; and if false, to inflict the same punishment upon the false Witness, as he by his Witness would have brought upon the Person that he did testifie against, *Deut. 19. 16. If a false Witness rise up against any Man to testifie against him that which is wrong. 17. Then both the Men betwixt whom the Controversie is, shall stand before the Lord, before the Priests, and the Judges, which shall be in those dayes. 18. And the Judges shall make diligent Inquisition: and behold, if the Witness be a false Witness, and hath testified falsely against his Brother, 19. Then shall ye do unto him, as he had thought to do unto his Brother; so shalt thou put away the Evil from among you.* But those that Judged Christ, instead of seeking out false Witnesses, did seek out for false Witnesses; and instead of punishing them, did rather hire them with Money, to testifie against Christ: And they were all agreed in this wickedness;
for

for the Chief-priests, and Elders and all the Council sought false Witnesses. What Justice could be expected in such a Court, when there was not one just and upright Man amongst them? But yet though they sought many, they could not find one, such a one as they looked for: which was a wonderful Evidence of Christs innocency, in that many Men, that could Lie and Swear largely enough, did so disagree in their Witness that they could fasten nothing upon Christ.

But when in vain they had long wearied themselves to find out Witnesses, and could not, at last two false Witnesses came, and *Mark* saith, *There arose certain, and bare false Witness against him, Mark 14. 57.* From the word *arose*, some conclude, that they were two of them that were Assessors on the Bench: Men of Authority, whose Witness they thought would have been sufficient: Seeing the Testimony of the other many came to nothing, these two at last arose, or stood up, and leaving as it were the place of Assessors, went forth into the midst of them, and stood in the room of Witnesses. And the same word is used of the High-priest, when he spake to Christ, *he arose*.

arose, or stood up, *Mark* 14. 60. An usual Phrase spoken of any that sit upon the Bench in a place of Judicature, when we bring them in delivering of their minds, he stood up, or arose, and said. What then did these two great Men in Authority Witness against Christ? in *Matthew* it is thus expressed, *Mat.* 26. 60. *At the last came two false Witnesses* 61. *And said, this fellow said, I am able to destroy the Temple of God, and to build it in three Dayes*; in *Mark* thus, *Mark* 14. 58. *We heard him say, I will destroy this Temple that is made with hands, and within three Dayes I will build another made without hands*; and it is added, *Vers.* 59. *But neither so did their Witness agree together.*

This seemed to lay a great charge upon Christ, if we consider the several circumstances. (1.) They were two of them, and the Testimony of two was allowed by *Moses's* Law. (2.) They were two in great Authority, and their Witness the more likely to be regarded. (3.) They accuse Christ for speaking against the Temple of God, that he would destroy it. Now the Temple was built by Gods appointment, the place of Sacrifice and Worship, and hereby would
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represent Christ to be an Enemy of Religion, a contemner of Divine Worship, and a great adversary of the Church of God. (4.) They affirm, that they were *Ear-witnesses of this*; we do not go by Common fame, nor by meer reports, but we heard him our selves say so much.

Now let us see, first how these words they depose Christ said, differ from the words Christ indeed did say, and how they did wrest them and pervert them; And then how these Witnesses differed among themselves in the Depositions they give in against Christ. For the first, what Christ indeed did say, is recorded, *Joh. 2. 19. Jesus answered and said unto them, destroy this Temple, and in three dayes I will raise it up. And when the Jews objected, it is explained what Temple Christ spake of. Vers. 20. Then said the Jews, Forty and Six Years was this Temple in building, and wilt thou rear it up in three Dayes? 21. But he spake of the Temple of his Body. The plain meaning of Christs words was, Ye will kill this Body, but the Third Day I will rise again. Behold then the wickedness of these Witnesses; for (1.) They pervert Christ's words to a wrong meaning;*

ing : Christ spake of one thing, and they deposed he spake of another ; Christ spake of the Temple of his Body, and they affirm, he spake of the Temple of Jerusalem, (2) *They change the Persons* ; for Christ said, destroy ye this Temple, but they deposed, that he said, I will destroy this Temple ; Christ said, That the Jews would destroy the Temple of his Body, and they assert, he said, I will destroy the Temple of God. (3.) *They alter the words*, leave out the word that Christ spake, and put in another of their own. Christ said, *Destroy this Temple, and in Three Dayes* [ἐν τρεῶν] *I will raise it* ; they put in instead of this, οἰκοδομήσω, *I will build it*. Christs word was suitable to what he spake of raising his Body out of the Grave, and their word was suitable to the building of a Temple, of which they spake. Again, Christ spake of the same Temple that they should destroy, he would raise it again, the same and not another, but these Deponents said, Christ said, *I will destroy this, and build another ; another and not the same.* (4.) *They added to Christs words*, for they deposed, that he said, *I will destroy this Temple made with hands, and will build another made*

made without hands; this they invented of themselves, and then laid it upon Christ. Thus we see, how these that had heard Christ, did pervert Christ's words, and say he preached that Doctrine that he never did. So do many hearers now adayes, sit under Sermons and either through weakness do mistake, or through malice do pervert, misrepresent, alter, or add words, and go their way and say, we heard such a Man preach such Doctrine: but remember, what is said of these that did so to Christ, is true of you that so do, ye are false Witnesses in so doing.

Next let it be observed, that as both these Witnesses Testimony differed from Christs words, so they did not agree betwixt themselves; for (1.) One Depo-
nent or Witness affirmed that Christ said, *I am able to destroy the Temple of God*; the other Asserted that Christ said, *I will destroy this Temple*: And these two are greatly different, for a Man to say *I can*, and to say *I will* do this or that, by how much the power is different from the Act; and both God and Men have a power to do that which they will never do: neither in a
thing

thing that is good, is there that matter of praise, to say, I can, if he will not; nor in a matter that is Evil, is there that ground of dispraise, guilt, or crime to say, I am able to do it, if he hath not a will to do it: In this then they did not agree. (2.) One Deponent said, *I can destroy the Temple of God, and in three Dayes build it*; that is, that same Temple: The other affirmed that Christ said, *I will destroy this Temple that is made with hands, and build another made without hands*. The one said, the same Temple, the other said, another: and in this their Testimony did not agree: thus false Witnesses do confound themselves, and by their difference make their Witness appear to be false, and prove to be invalid, and worthy to be rejected; and so was the Testimony of these Men against Christ, for when they could not prove Christ guilty by their Assertions, the High-priest stands up and adjures Christ himself to tell who he was; that when they could have nothing from the Mouths of others for which they may Condemn him, they hoped to have something from his own: Of which afterwards.

Now

Now this was an aggravation of Christs sufferings, to have false Witness come and charge him with things he never did nor said; as it would be an encrease of our sorrows, when in many other troubles, especially when tried for our Lives to have Men come and Swear falsely against us; much more grievous to Christ, that was *the Way, the Truth, and the Life*, that Men should go contrary to Truth, as the way to take away his Life: Of this *David* did complain, as a fore evil, and may referr to Christ, *Psal. 27. 12. For false Witnesses are risen up against me, and such as breath out cruelty? Psal. 35. 11. False Witnesses did rise up: They laid to my charge things that I knew not.*

But Christ did thus suffer, having so many false Accusations by lying Witnesses brought against him, that we might be delivered from those true and just Accusations that might have been brought against us, and that by many Witnesses.

1. *The Law of God did accuse us, and brought in its Witness and Evidence against us, as transgressours thereof: and this would have been a true Witness, which*

which we could not have denied, *John* 5. 45. *There is one that accuseth you, even Moses.*

2. *Our own Consciences would accuse us, and bear true Witness against us, and cast us. Rom. 2. 15. Joh. 3. 20.*

3. *One Sinner might have been brought in as a Witness against another, and they that tempt one another to sin, when Arraigned at the Bar of God, would have accused one another, and have born Witness one against another. Thus Adam and Eve cited before God, Adam tempted by Eve, accused her and did Witness against her, saying, She gave to me, and I did eat; he did Witness against himself and her too. I did eat, but it was long of her, she gave it me. Gen. 3. 12.* So others, I was Passionate, but such a one provoked me; I was Drunk but my Companion urged me to it; I was Unclean, but such a one tempted me to it; now though it were wickedness in the one to Tempt and in the other to yield, yet the accusation is True, and the Witness Valid in one Sinner against another.

4. *The Holy Angels of God could have come in as a Witnesses against us, for many*

many sins we do commit against God.

5. *The Devil himself could and would come in as a Witness against us; he that is the Tempter, would be also in season an Accuser and Witness; and though he is a Lyar, and oftentimes accuseth and chargeth falsely, yet there are things enough, in which his Witness against Man would have been a True Witness.*

6. *All the Creatures of God, which we had abused, and used in a sinful way against God, would have come in as Witnesses against us. Thus the Rust of Mens Silver and Gold is said to witness against them, James 5. 3. and the Stones and Timber in Mens Houses would bring a charge against them, Habac. 2. 11. For the Stone shall cry out of the Wall, and the Beam out of the Timber shall answer it. And the very Groans of the whole Creation as burdned with the wickedness of Men, would have been loud and true Witnesses against them. The Earth would witness, Lord, while I did bear them, they ran up and down to sin against thee; The Sun, Lord, while I did shine, they abused my Light in committing works of Darkness. The Air, Lord, the Sinners could*

could not have lived without me, and yet when thou hadst made me so necessary to the preservation of their Lives, after they had drawn me into their Bodies they breathed me forth, with Lyes and Oathes. The *Meat* and *Drink* they do receive would Witness against them; Lord thou Ordainedst us to nourish their Bodies, and support their Nature; but we were wofully abused to Gluttony and Drunkeness; we groaned in their very Throats as we went down into their Stomachs, and there we could not rest till they had Spewed us up again. The *Clothes* upon their Backs; Lord, we were appointed to be worn after Man had sinned, to cover their Nakedness and their shame; but we are wronged to Vanity and Pride; they wear us on their Heads, they hanged us on their Ears, and with us they drels and trim themselves, and then jet along with Pride of Heart, and glory in us, when we are but Monuments of their sin and shame. Thus all the Creatures are Witnesses against us, and their Witness is true.

7. *God himself was a Witness against us,* and a Witness without exception, or suspicion of giving in any false Evidence
against

against any Man. He is an *Eye-witness* of all our sinful Thoughts, and Actions; and an *Ear-witness* of all our Idle, Vain, unfavoury, unprofitable, and wicked Words. The Witnesses that came in against Christ, said, *We heard him say so*; but they did Lye; but if God Witness against us, and say, Thou didst Swear, and I heard thee, thou didst prophane my Sabbaths, and thou didst sleep under my Ordinances, as if the weighty Matters of my Word that concerned thy Salvation, were not worth thy serious Attention, and Diligent listning to. If thou shouldst reply, Lord, how doth this appear; who shall convince me of the Guilt; why I my self, saith God, did see thee when thou didst it, and I will make thee know that my Witness is true, *Mal. 3. 5. And I will come near to you to Judgement*; (You would not come near to me to Duty, nor in Duty when you did it, but your Hearts were far from me; but I will come near to you in Judgment, and Wrath and Fury; I will sit close upon your Skirts for all your wicked-ways and sinful-doings;) *And I will be a swift Witness against the Sorcerers, and against the Adulterers, and against false Swearers, and against those that Oppress*

press the Hireling in his wages, the Widow and the Fatherless, and that turn aside the Stranger from his right, and fear not me, saith the Lord of Hosts. 1 Sam. 12. 5. And he said unto them, The Lord is Witness against you——And they said he is witness. We tell you, God is Witness of all your wayes, and the time will come, when you shall yield, confess and say, He is Witness. Jerem. 29. 23. Because they have committed Villany in Israel, and have committed Adultery with their Neighbours Wives, and have spoken Lying words in my Name, which I have not commanded them, even I know and am a Witness saith the Lord.

Thus there are all these Witnesses against Sinners, and these will bring in an heavy charge against impenitent and ungodly Men; but Christ did suffer the unjust charges of false Witnesses that those that repent and believe, are Sanctified and turn to him, might not be condemned, when they are Judged; because though the witness is true against them, yet he hath Satisfied for the sins (that is proved) they were guilty of. This is the Third circumstance of Christs sufferings in the Ecclesiastical Court.

4. In the same Court, when these did witness against him, *he stood silent before them*, and did not answer one word, nor make any defence, nor Apology for himself: No, not when he was urged by the High-priest to give in his Answer, *Mat. 26. 62. And the High-priest arose, and said unto him, Answerest thou nothing? What is it which these Witness against thee?* As if he had said, *these* that now have testified against thee, are credible Witnesses, for they are Men in Place and Office, in Dignity and Authority, and *these* would not have accused thee, had not Conscience and Religion put them on to do it. What sayst thou therefore for thy self? Why dost thou not plead thine own Cause, and wipe off the Crime they charge thee with if thou art able? What dost thou say? Notwithstanding all this urging of him, it is said, *Vers. 63. But Jesus held his peace.* So also, *Mark 14. 60.* And the High-priest stood up in the midst, and asked Jesus, saying, *Answerest thou nothing? What is it, which these witness against thee?* 61. *But he held his peace, and Answered nothing.* Jesus Christ could easily have vindicated him-
self

self, and shewed the falseness of their Testimony; but he answered nothing at all. And the Reasons of Christs silence might be such as these.

1. *Hereby the Prophecies that were concerning him were fulfilled. Psal. 38. 11. My Lovers and my Friends stand aloof from my sore, and my Kinsmen stand afar off; This was verified in the Apostles forsaking of Christ, and leaving of him.*
12. *They also that seek after my life, lay Snares for me, and they that seek my hurt, speak mischievous things, and imagine deceit all the day long; this was fulfilled in the proceedings of the Jews against Christ, who sought after his life, and the Witnesses that spake mischievous things against him; Vers. 13. But I, as a deaf Man heard not, and I was as a dumb Man that openeth not his Mouth. 14. Thus I was as a Man that heareth not, and in whose Mouth there are no reproofs; this was fulfilled in Christ, for he held his peace, and answered nothing. It was foretold that the Messiah should be thus silent in his Sufferings, Isai. 53. 7. He was oppressed, and he was afflicted, yet he opened not his mouth: He is brought as a Lamb to the Slaughter, and as a Sheep before her*

Shearers is dumb, so he openeth not his mouth.

2. *He stood there as our Surety, and though he had no sin of his own, and what Men did there charge him with, was false, yet he took upon him our sins, with which we were justly chargeable, and for which we could never have answered before God, which he was then to satisfie for, and therefore held his peace, when accused before Men. Do you wonder at Christs silence? Why your unruly Tongues, your Lying and Swearing Tongues made Christ hold his peace, for he was to satisfie for the Sins of our Tongues, as well as for our other sins. Oh that you that have false, and clamorous Tongues, which run glib in backbiting and slandering others, that have your Tongues walking dayly in vain and frothy Discourse, that are full of Impertinent and unprofitable talk, which many Professors make little Conscience of, and are seldom grieved for, that raise false reports, and carry false reports from House to House, would remember this, that when Christ stood as Surety for Men, he held his peace: and let the Thoughts of this while you live, be a Bridle to your Tongues.* All

All Mankind had sinned, and every Mouth of Man was stopped before God, *Rom. 3. 19.* and could not have answered God one of a Thousand, *Job 9. 3.* If God had called us to an account for our sins, as he did the Man that came to the Marriage-Supper, *How came you in hither not having a Wedding Garment?* Why did you Swear? and why did you Lie? and why did you Love the World more than God? and why did you live in the neglect of prayer in your Closet, and your Family? and why did you refuse and slight my Son, and quench and grieve the Holy Spirit, and go on in sin against Knowledge and Conscience? we should not have a word to say for ourselves, but as it was said of him, *Mat. 22. 12.* so we should be speechless. We were guilty, and Christ standing as our Surety held his peace.

3. *It is Natural to Sinners to deny, or excuse, or extenuate their sin, and to shift it off to others;* thus our first Parents Arraigned at the Bar of God excused, and shifted off their sin: the Woman layes it upon the Serpent, the Serpent beguiled me and I did eat: the Man layes it upon the Woman, the Woman

man gave me, and I did eat; yea he seemed to open his Mouth against God himself, saying, *The Woman which thou gavest me, did give to me, and I did Eat;* As if he should say, If thou hadst not made this Woman, and brought her to me, I had not eaten. When therefore Christ was to satisfie for this and other sins, for our sinful excusing of sin when we are guilty, and extenuating of sin when we should confess our sins with their aggravations, and too often opening our Mouths against God, his Decrees and Providences, and laying our sins upon them, he stood silent and answered not a word to the false accusations laid to his charge.

4. *The things of which he was accused were notoriously false,* and the Vanity of their Testimony appeared plainly without his answer to them: for they themselves could make nothing of it, for they did not agree in what they said, and the difference in their Depositions was a sufficient confutation of them. And though they thought they took crafty Counsel against Christ, yet they shewed their Monstrous folly, and Christ would not answer such fools according to their folly.

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He was so Innocent, that he needed no defence; his cause so just and clear, that he needed no Apology; and that cause is so much the better that is not defended and yet is proved.

5. *He knew their Malice* was so great, that they were resolved to put him to death, though he answered, and cleared himself.

6. *He knew that the time appointed by the Father, for his Suffering for lost Sinners, was come;* and therefore held his peace, as being willing to undergo what was necessary for our Redemption.

I shall end this particular when I have added three things for our Instruction.

1. *The Love of Christ to our Souls was and is exceeding great:* for when he was as our Prophet to teach us the will of God, he was not silent, neither did he hold his peace, but was daily in the Temple teaching: and in other places, when the people flocked to him, he opened his Mouth and taught them, *Mat. 5. 1, 2.* And though as our Priest, to dye, and satisfie for our sins, he held his peace, and did not plead his own cause before Men on Earth, yet as our Priest, to make Intercession for us, he did not, he doth not hold his peace, but pleads our cause with God, when he was

on Earth, and now he is in Heaven. On Earth he was not silent, but poured out his words in prayer for his People, *Joh. 17. 1.* These words spake Jesus, and lift up his Eyes to Heaven, and said—And now he is in Heaven he ever lives to make Intercession for us, *Heb. 7. 25.* Now he appears in the presence of God for us, *Heb. 9. 24.* He pleads, and his Merit pleads, and his Blood speaketh and pleadeth for us, *Heb. 12. 24.*

Oh what is the Love of Christs Heart towards us, that when he was tryed for his Life, and false Accusations brought against him, being willing to be Sacrificed for our Souls, he held his peace, and did not plead; but when Accusations are brought against his Holy, Humble and sincere People, whether they be true or false, he doth plead their cause and seeth them cleared; if false, he throws them out of the Court; if true, yet he pleads, Father, though this poor Believer hath thus offended thee, yet he is a Believer, and I have suffered and satisfied for him, therefore, let him be discharged and acquitted. Blessed Jesus! what shall we say or think, or how should we love thee, when we see thee plead more for our Pardon and Salvation, before God, than thou didst plead for thine own Life before Men, that were

were maliciously bent to take it from thee !

2. *We have liberty in speaking our minds and hearts to God in Prayer,* and may open our Mouths freely at the Throne of Grace for the sake of Christ, who stood silent at the Bar of Man. Christs holding of his peace, is the opening of our Mouths: his silence is our Apology: He did not speak, and therefore we may cry: what may we cry? even *Abba Father, Rom. 8. 15.*

3. Though Christ held his peace when he stood accused, *Yet he shall not hold his peace, when the wicked shall be accused before him.* At his first coming he came to be judged, and then he was silent, but at his second coming, he comes to judge all Men, and then he will speak, to the terror of their Hearts and everlasting confusion of their Faces, and Damnation of their Souls; *Psal. 50. 3. Our God shall come, and shall not keep silence; a Fire shall devour before him, and it shall be very tempestuous round about him.* When he sits upon his Throne, and all his mighty Angels attending of him, then shall he speak most comfortable and heart-rejoycing words unto his People; For your sakes, time was, my Mouth was shut, and I was silent, but now I call to you and say,

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Come.

Come ye blessed of my Father, inherit a Kingdom prepared for you before the Foundation of the World; and then also he shall speak and utter terrible words unto the wicked: Time was I stood at your Bar, and ye urged me to speak, but I was silent, and afterwards Condemned by you, and now the time is come, that ye stand at my Bar, and are not falsely but justly accused; What do ye say? Answer ye nothing? What is it that these (God and Conscience) witness against you? but ye now do hold your peace, my Angels and Saints what think ye? They shall all answer and say, Lord, they are worthy of death, they are worthy of Hell and everlasting Banishment and Torments; so they are; then shall the King say (mark, then he shall not be silent, but shall say) Depart from me ye Cursed into everlasting Fire prepared for the Devil and his Angels. This is the Fourth circumstance in Christs sufferings in the City before the Ecclesiastical Court.

5. While Christ was in the same Court, the High-priest did adjure him in the Name of the Living God, to confess who he was, and to tell them whether he were the Christ

Christ, the Son of the blessed God, *Mat.* 26. 63. *Mark* 14. 61. Christ being silent, when the false Witnesses spake against him, and though urged to answer to their Accusations, he still held his peace; at which the High priest being much moved, stands up and requires him in the Name of God to declare, who he was. They had examined him already concerning his Doctrine, and could find nothing therein that they could Condemn him for, they had by all the Witnesses they could get, sought to convict him; but this did not succeed neither; therefore now being restless and resolved to have his Blood, the High-priest proceeds another way, by proposing Questions, thereby thinking to insnare him, where is to be considered the form or manner of propounding it, the substance of the Question.

1. *The form or manner of propounding the Question to Christ*, which seemeth to be very Solemn, and with much Reverence, and Religion, but it was to cover his base Hypocrisie and his bloody mind, and to provoke Christ to make some answer to it. Many wicked Men in some things are worse than Devils, and do not believe that concerning Christ, and so firmly as the

the very Devils do; *Mark 5. 7. And he said, what have I to do with thee, Jesus, thou Son of the most High God? I adjure thee by God, that thou torment me not.* This unclean Spirit that possessed this Man, confesseth Christ to be the Son of the most High God, which the High-priest would not acknowledge, but adjured Christ to tell him, whether he were or not; but the Devil grants that for an unquestionable Truth, and only adjured him, not to torment him. Wherein did Christ torment him? *Vers. 8. For he had said unto him, come out of the Man, thou unclean Spirit:* whence we learn, It is a torment to the Devil, when Christ delivereth Men out of his hands. When a Sinner is converted, it is joy to the Angels in Heaven, and a torment to the Devils in Hell. Of such a Devilish Spirit were the Pharisees, that it was a torment to them to see Christ cast the Devils out of Men possessed, that in their rage they said, he did it by the Prince of Devils; and so it was a Torment to the Jews, and is still to wicked Men, to see Men turn to be the serious followers and Disciples of Christ; and so the Patience of Christ under all the Indignities they put upon.

upon him, and the false witnesses they brought against him in their Court, was a torment to the High-priest; and therefore, (though the Man in which the Devil was, ran and worshipped Christ, yet) the High-priest stands up against Christ and adjureth him. To adjure one, *is to lay Solemn charge upon him in the Name of God, to say or do, under penalty of some heavy Curse or sore punishment, to fall upon him, if he say or do not right*: As appears in the case of Jealousie, to be tried before the High-priest, where the Woman was adjured (for the Septuagint use this word there for the Hebrew word which signifieth to charge one with an Oath of cursing) under an heavy penalty, that the Water should cause her Belly to swell, and her Thigh to rot. *Num. 5. 18. 19. 20. 21.* The same word Paul useth *1 Thes. 5. 27. I charge (or adjure) you by the Lord that this Epistle be read to all the Holy Brethren.* The meaning of it then is, as if the High-priest (being as Judge upon the Bench) had said to Christ (standing as a Prisoner before him,) Whereas many witnesses have come in against thee, and testified many things against thee, and thou hast answered not

a word to what they accuse thee of, I do herefore now charge thee, by the glorious and blessed Name of the great God, that thou answer truly to the Interrogatories that I shall put unto thee: and consider that thou standest in the presence of God, whom I Appeal unto, as a Witness and a Judge: and this God I call upon, that he would be both a Witness and a Judge of thy words, and send some heavy Plague and Curse upon thee, if thou shalt answer falsely to these Questions. Thus with so much Solemnity, (yet with Hypocrisie of Heart, and cruelty of Mind) doth he Preface, before he doth propound his Questions, which were as followeth.

2. *Art thou the Christ, or the Messias?* Art thou that Son of God? But what need he put these Questions to Christ now, when Christ had frequently and openly in the Temple before them all preached that he was the Christ, the Son of God? What need this Question now, when Christ before this time, had done such Miracles, and wrought such works that did declare him to be the Son of God, and were convinced of this in their own Consciences? For formerly one of the Pharisees,

sees, and a Ruler of the *Jewes*, had come to Christ, and confessed as much saying, *Rabbi, we know that thou art a Teacher come from God: for no Man can do these Miracles that thou doest, except God be with him, Joh. 3. 1. 2.* These Questions then were not propounded by the High-priest, that he might be informed and instructed, but that Christ might be ensnared; for if Christ had said, No, I am not, then he would have replied, why then hast thou so long boasted that thou wast, and thereby deluded and deceived the People? If he should say, I am the *Messias* (they looking for an Earthly Kingdom, and deliverance from the Roman Yoak by him) would have accused him of Treason against *Cesar*; if he answered, I am the Son of God, they would charge him with Blasphemy; if he should have made no answer, they would have accused him of contempt of the Authority of the High-priest, and of the Name of God, by which he was adjured, and of fear, that he durst not bear witness unto what before he had preached as Truth.

To this ensnaring Question, Christ knew he could not answer without peril of his Life, and though he was silent before, yet
now

now he answereth plainly, and fully, saying, *I am*, Mark 14. 62. & Mat. 26. 64. *Jesus saith unto him, thou hast said : Nevertheless I say unto you, hereafter shall ye see the Son of Man sitting on the right Hand of Power, and coming in the Clouds of Heaven.* In which answer of Christ might be observed :

1. *His free and full confession and bearing witness to the Truth* : Thou wouldst have me answer whether I am the Christ, the Son of God ; I declare before you all, that I am he ; I have preached so before, and though I die by your hands for affirming of it, yet this is Truth, I am he.

2. *Christ meets with the secret Objections of their Hearts against this truth*, thou the *Messias* ! thou the Son of God ! what, art thou in this low condition, and yet say thou art the *Messias* ? thou a Captive, a Prisoner, a despised and contemned man, and yet sayest thou, thou art the Son of God ? Yes, Nevertheless I am the Son of God, though it be true, that I am rejected thus of men, and stand here a Sufferer and a Prisoner before you, yet nevertheless, notwithstanding this, I am indeed the promised *Messias*, and the Son of God.

3. While

3. While he stands a Prisoner among them, he *Preacheth to them his State of glorious exaltation*; though ye see me now thus mean and in the form of a Servant, more despised and abused than any man upon the face of the Earth, yet nevertheless, I shall be exalted into highest favour with God, and shall sit at his right hand in glory and Majesty, and shall come in the Clouds of Heaven, and ye shall see it, ye shall see me more highly exalted above you, than I seem now to be inferiour to you.

4. When Christ stood Judged by them, he *Preached that they should hereafter be Judged by him*. Ye are my Judges now, but hereafter I shall be your Judge; ye are now upon the Bench, and I am the Prisoner, Arraigned and Accused before you; but the day will come when I shall sit upon my Throne, and ye shall stand as Prisoners at my Bar, and shall be Arraigned before my Majesty; for I shall come in the Clouds of Heaven to be the Judge of you, and of all men.

5. Christ in his answer referreth to *Scriptures that have foretold his twofold coming*; the one in a low and mean Condition, couched in the word *nevertheless*, the
Scripture

Scripture hath declared that my first coming shall be despicable: ye Scribes and Pharisees that sit there as Assessours in this Court, are read and Learned in the Scriptures of the Prophets, and ye know that *Isaiah* said, *Cap. 53. 2.* concerning the *Messias*, that he hath no form nor comeliness, and when we shall see him there is no beauty that we should desire him; and ye know what the Prophet *Zachariah* said, *Cap. 9. 9*— Behold thy King cometh— Lowly and riding upon an Ass— Yet nevertheless, ye know also that it doth foretell my exaltation, and another coming of the Son of man, which shall be glorious. And Christ in his answer turneth them to Scriptures in two places affirming this. First, of his sitting at Gods right hand, *Psal. 110. 1.* The Lord said unto my Lord, sit thou at my right hand, till I make thine Enemies thy footstool: The second, of his coming again to Judgment, *Dan. 7. 13.* I saw in the night Visions, and behold one like the Son of man came with the Clouds of Heaven, and came to the ancient of dayes, and they brought him near before him. 14. And there was given him Dominion and Glory, and a Kingdom, &c. So that if ye that are my Judges, would consult the Word

Word of God, ye would find that though the first coming of the Christ be with Ignominy and Contempt, yet *nevertheless* there is a second coming of him that will be glorious.

6. Christ in his answer declareth *the time, when he their Prisoner should be thus exalted*; hereafter shall ye see the Son of man sitting at the right hand of God, most apparently and openly at the day of Judgment, but yet the Greek words in Christs answer do imply a sooner time than that, *ἀπὸ νῦν*, from henceforth, from this very time; so the same word is used, *Rev. 14. 13. Blessed are they that dye in the Lord, from henceforth*, from the very time that they die; so from henceforth shall ye see the Son of man exalted; and *Luk. 22. 69. Hereafter* is the English Translation, but the Greek is *ἀπὸ τῆ νῦν*, *from this very time*, instant and moment: the sence of which is from the very time of my Sufferings and Humiliation, which is but short, it is but a little while, and ye shall put me to Death, and it shall be the third day I will rise again: so that from the very Instant and time that my Sufferings and Humiliation shall be ended, ye shall see me exalted, and that before the day of Judgment. But

But how did Christs Judges and Affes-
sors see Christ exalted?

1. By *his Resurrection from the Dead.*
The question put to Christ, then a Prisoner, was, art thou the Son of God: why, it was but a little after, and by his Resurrection this question was resolved, *Rom. a. 4. Declared to be the Son of God with Power, according to the Spirit of holiness, by the resurrection from the Dead.* The Greek word signifieth also *determined*; the High Priest questioned Christ, art thou the Son of God; why that very instant, that Christs Humiliation ended, and Christ rose again, the question is determined, and Christ is demonstrated, and fully proved to be the Son of God, and from thence he was exalted. And this they saw and could not deny: for the chief Priests and Elders Assembled in Council, (having been told by the Soldiers that Christ was risen) agreed to give the Soldiers large Summes of Money, hiring them to say His Disciples came by night and stole him away while they Slept: Thus they saw him exalted.

2. They saw *his Exaltation at the right hand of God, by the plentiful pourings forth of his Spirit upon his Servants, as a fruit*
and

and token thereof, Act. 2. 33. Therefore being by the right hand of God exalted, and having received of the Father the Promise of the Holy Ghost, he hath shed forth this which ye now see and hear.

3. They saw the many Miracles which his Apostles did in his Name, after he was Ascended into the highest Heavens, and sat down on the right hand of the Majesty on high.

4. They saw that Christ was Exalted by the Powerfull Preaching of the Gospel, and the wonderful Success it had in Converting so many thousands, both of Jews and Gentiles. Thus in the effects they saw that from thenceforth he was exalted at the right hand of God. And this for the High-Priests adjuring of Christ to tell who he was, and Christs Answer to his Question.

6. In the same Court Jesus Christ is Accused to be a Blasphemer; for what? for saying he was the Son of God, Mat. 26. 65. Then the High Priest rent his Clothes, saying, he hath spoken Blasphemy, what further need have we of Witnesses? Behold, now we have heard his Blasphemy: But, O ye hasty Judges! why did ye not First
answer

answer to the Scriptures that Christ alledged out of the Prophets, even in the answer he returned to your question, before ye did so peremptorily and unanimously cry out He is guilty of Blasphemy? why did ye not consider of the works that he had formerly done, which bare Witness that he was the Son of God, before ye laid this Charge upon him?

They had formerly put this Question to Christ openly in the Temple, *Job. 10. 24. Then came the Jews round about him, and said unto him, how long dost thou make us to doubt? if thou be the Christ tell us plainly;* Christ had told them, but they believed him not, therefore he alledged Testimony from his works, saying, they bear Witness of me: and formerly they accounted him a Blasphemer, for saying he was the Son of God, *ver. 36.* and Christ confuted their Accusation by the works that he did, that if they would not believe his word, yet bids them believe his works, *ver. 37, 38.* But now in the Council they will not argue any further, nor take notice of any proof (for what Christ said,) from his words or works; for they were resolved to take away his Life, and having got these words from Christ, they thought there

there was no more need of any further Witnesses, ye have heard his own Confession, which is instead of many Witnesses, *Luc. 22. 71. They said, what need we any further Witness? for we our selves have heard from his own mouth.* God had enough from our own Mouths, of which he might justly have accused us; some of Lying from our own Mouths, some of Swearing, and all of sinful words from our own Mouths; and when Christ was to Suffer for our sin, those that Judged him, pretended to have enough from his own Mouth (in which there was no guile) for which they did so deeply charge him, and to proceed yet further against him.

7. Accounting him guilty of Blasphemy, *They proceed to pass the Sentence of Death upon him that was the Lord and Prince of Life.* The High Priest enquired of the rest, What think ye? what is your Judgment and Opinion concerning this man, whose Blasphemy ye are Ear-witnesses of? They answered and said, *He is guilty of Death.* O monstrous Sentence! O cursed Council! was ever the like heard? certainly this Council was not only Fallible, but did actually, most wickedly Erre; could it be
thought

thought there could ever be such a pack of Church-men and Rulers picked up in the World, that should Condemne the Son of God? What, was there not *one Man* amongst them all, would declare himself for Christ? No, nor yet *Dubious* in the case, not so much as to have *another hearing* of the cause, or to move to 'put it off till *another day* to be more fully debated, but all in haste in so weighty a matter as the Life and Death of the Son of God, to be so soon agreed, every one of them, for they all Condemned him to be guilty of Death, *Mar. 14. 64.*

It is certain indeed that *Joseph of Arimathea*, who was a Counsellor, did not consent to this Sentence of the Council, nor to what they did against Christ, *Luc. 23. 50, 51.* nor *Nicodemus*, that was of the *Pharisees*, and a Ruler of the *Jews*, that believed Christ came from God, *Joh. 3. 1, 2.* But these it is likely, and if there were any other that did favour Christ, had either withdrawn themselves, or were put out of the Council beforehand; for it seemeth that all that were present did unanimously concur to such a wicked and unrighteous Sentence, for it is laid, *They all Condemned him to be guilty of Death.*

And

And from this, that Christ was Condemned, might be drawn these following Instructions.

1. *The answerableness of the Second Adams Sufferings, to the First Adam's Sinings.* Our first Parents sinned in affecting a condition above what they were, and Christ suffered in condescending to a condition below what he was; they were prevailed against by this temptation, *Ye shall be as gods, if ye eat of this Tree*; and Christ was Accused and Condemned because he said he was the Son of God.

2. *We all deserved Condemnation by preferring our selves before God*, and the profits and the pleasures of this World before God, yea our Lusts and the Pleasing of our Flesh before God: this was horrible wickedness, wherein our very practices speak blasphemy against God, as if we should say, the World is better than God, and Self and Flesh is better than God, and sin the worst of Evils better than God the best of goods: This was our sin, and when Christ was to satisfie for this, he was accounted guilty of Blasphemy and Condemned for it, because he said he was the Son of God. We sinned in preferring our selves and other things before God, and

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Christ

Christ suffered, being condemned for making himself equal with God.

3. The happy Condition of Believers, for because Christ hath been condemned they shall never be Condemned. If the Surety pay, the principal Debtor is discharged.

Rom. 8. 1. *There is therefore now no Condemnation to them that be in Christ.* 33. *Who is he that layeth any thing to the charge of Gods Elect?* it is God that justifieth. Is not this strange, that Christ, the Innocent One, should be condemned, and we the Sinners should be justified, so that we may say, *Vers. 34. Who is he that condemneth?* It is Christ that died, as before he was Condemned to die.

4. *We should imitate Christ in Patience.* If in Spiritual Courts we should meet with unjust and unrighteous dealings, and should contrary to Truth be there proceeded against; for Christ himself was condemned in the Ecclesiastical Court.

5. *This is a sure Foundation of our Faith in Christ as the Son of God,* and encouragement to trust to him, and rest upon him for the saving of our Souls. If ye doubt whether Christ be the Saviour, let this help to resolve your doubt, that he did bear witness to this Truth, when he was judged by

by Men, and did maintain it to the last, and laid down his Life in the defence of this Truth; for he affirmed when he was tried for his Life, I am the Christ the Son of God, and for this he was Condemned; and after they had Condemned him, they did most barbarously use him, for

8. *Then did they Spit in his Face.* Then! when was that? They, what they? why Saint *Matthew* to his Condemnation subjoins, *then they Spit in his Face*, Mat. 26. 57. referring this to the Persons that condemned him, and to the time, presently after he was condemned: and as the Chief Priests and Pharisees and Elders began to spit in his Face, so the Officers and the Servants following their example, offered the same Indignity to his blessed Face, Luk. 22. 63. and this part of Christs suffering was foretold, *Isai. 50. 6. I hid not my Face from shame and spitting.* When the Spouse would set forth the Loveliness and Beauty of her Beloved, she describes him from the excellency of his Face, the Seat of Beauty and comeliness, *Cant. 5. 12. His Eyes are as the Eyes of Doves, by the Rivers of Waters, washed with Milk, and fitly set. 13. His Cheeks are as a Bed of*
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Spices,

Spices, as sweet Flowers, his Lips like Lillies dropping sweet-smelling Myrrhe. 19. His Mouth is most sweet, yea he is altogether Lovely; but alas, this lovely Face, Eyes, Cheeks, Lips, are covered with the loathsome Spittle of these wretched Varlets, so that the Face of Christ which Angels loved to look upon, and were taken with the Beauty of, was so besmeared by the filth of the Mouths of these Cursed Sinners, that they loath'd to look upon it; *Isai. 53. 3. We hid as it were our Faces from him, as Men do turn aside, or hide their Faces from some loathsome sight; and in Psal. 45. which is a Song of Loves, Christ is said to be fairer than the Children of Men, Vers. 2. yet the Face of Christ, who was the brightness of the Fathers Glory, was thus defaced and polluted with the Spittings of deformed Sinners.*

This Spitting in the Face, was a sign of Ignominy, contempt and reproach, *Deut. 25. 9.* also *Job* puts it in amongst those acts of disgrace that others did unto him, *Job 30. 9. Now I am their Song; yea I am their by-word. 10. They abhor me, they flee far from me, and spare not to Spit in my Face.* Probably also in this unworthy Fact, they had respect to Christs miraculous works, wherein

wherein he used his Spittle in effecting of a cure; as when Christ opened the Eyes of a blind Man, he did Spit upon his Eyes; *Mark* 8. 23. Likewise in giving sight to the Man that was Born blind, Christ did Spit on the ground, and made Clay of the Spittle, and he anointed the Eyes of the blind Man with the Clay; and when he washed in the Pool of *Siloam*, he saw. *Joh.* 9. 6, 7. Thus as Christ in Mercy and Pity had Spit upon the blind to heal them; so they in cruelty and scorn Spit upon Christ, to reproach him and disgrace him; as if they had said, This is he that by his Spittle helped others, but now cannot save himself from being Spit upon; from this Learn,

1. *The Face of our Souls was full of polluting Spots*, and Christ by enduring the Spitting of these Sinners in his Face, hath washed them away and wiped them off.

2. *We had deserved shame and everlasting contempt*. We could not lift up our Faces towards Heaven, but were covered with confusion; and we by our sins had reproached God, but our reproaches fell upon the Son of God, and for our sakes his Face was covered with shame and with confusion,

Psal. 69. 7. Because for thy sake I have born reproach: shame hath covered my Face.

9. And the reproaches of them that reproached thee, are fallen upon me. Oh why do not we blush at the remembrance of our sins, that were the cause of this reproach that was done to Christ? Oh why are not our Faces covered with shame, that we ever did those things against the blessed God, for which these disgraceful things were done unto the Son of God?

3. The desperate wickedness and ingratitude of the hearts of Sinners, that when the Son of God did come to save us from shame and everlasting confusion, the Sons of Men did deal so shamefully with him: and when he came to bring Sinners to eternal Glory, they should so requite him, as to Spit in the very Face of God himself; and yet while we are apt to condemn the Jews that did so, we our Selves do the like and as bad; for when we will sin, notwithstanding the Threatnings of God, notwithstanding the Holiness, Omniscience, Justice and Power of God, what do we but bid defiance to him, and Spit in his very Face?

4. We should be willing to suffer disgrace and shame for Christs sake when called therunto; if we be reviled, reproached,
and

and contempt and scorn be poured upon us wrongfully for adhering to Christ and his Gospel, let us patiently endure all, for Christ standing as our Surety was greatly despised, when they Spit in his Face; such sorrows for Christ should be our joy, such contempt our Crown, and such shame our Glory. *Acts 5. 40. The Apostles were beaten. Vers. 41. And they departed from the presence of the Council rejoicing that they were counted worthy to suffer shame for his Name.*

5. It should be our great study, endeavour and care, that Christ might be glorified by us, who was so much dishonoured for us; the more he hath been vilified by others, the more he should be magnified by us; as others did Spit in his Face, so let us believe on him, and become obedient to him, knowing that he hath now a glorious Crown upon his Head. Let us trust to him, rest upon him, own him as our Lord and King, forasmuch as for our sakes he hath been more reproachfully used than any Slave or Servant; but yet then he suffered more, for in the next place,

9. They did also Buffet and Beat, the
L. 4. Lord.

Lord Jesus Christ, even the very Officers and Servants. Mat. 26. 67. Then did they Spit in his Face; and buffet him, and others smote him with the palms of their hands. Mark 14. 65. The Servants did strike him with the palms of their hands. Thus from Spitting they proceed to striking, that to shame and disgrace they might add wounding and pain; and they used several wayes, in several kinds of Blows, which will be manifested by considering the diverse words whereby the Evangelists set forth this part of Christs Sufferings.

1. *They did Buffet him*; (*ἐκλάρσαν αὐτόν*) this kind of Blow is given with the hand bent, clutched and contracted, and is a smiting one with the Fist: which by reason of the hardness of the hand so clutched, and the sharpness of the Joynts so placed causeth the greater pain to him that is thus stricken, and is used by Men much enraged and exceeding angry, when they would strike with the more force and violence. So did these miscreants buffet, or with their clutched Fists strike the Lord Jesus, in the Face, on the Head, and in his neck, which usually are the parts that suffer such kind of blows.

2. *Others did smite him with the palms of*

of their hands, (*οἱ δὲ ἐπιδείκνυν*) and this is used to strike with a Rod, or Staves, or with the palm of the hand, with the hand opened or expanded: and so men smite others on the Cheeks or on the Ear. So that Christ was beaten with their Fists, and with the palms of their hands, and with their Staves, some striking him on the Head, some on the Cheeks, and Ears, and some on his back. Oh what a sight was this to see sinful Men in such rage and malice, thus laying on their blows upon the harmless, and innocent Son of God, and he patiently bearing of their hands, when he could by his Almighty power have struck them dead, or caused every hand that was lifted up against him, to have withered away! When *Abraham* was about to offer his Son *Isaac*, and his hand was lifted up to strike his Son to death, the Angel of the Lord called unto him out of Heaven, and said. *Abraham, Abraham*, and said, *Lay not thine hand upon the Lad, neither do thou any thing unto him*—Gen. 22. 10, 11, 12. But when these abusive, bitter Men, had lifted up their hands to wound Gods own Son, he calls not to them from Heaven, but suffers them to fall upon him; God

found another Sacrifice to be offered in the stead of *Isaac*, but there was no Sacrifice could be found in the room of *Christ*, to take away our sins; and therefore though *Isaac* was spared, yet *Jesus* suffered.

3. *They did strike the Lord Jesus.* (*נִסְּוּ אֶת יֵשׁוּעַ*) which *Greek* word I find but five times used in the New Testament, twice concerning *Christ* stricken by sinful Men, *Mat.* 26. 68. *Luke* 22. 64. twice concerning *Peter* striking at the High-priest's Servant, *Mark* 14. 47. *Joh.* 18. 10. Once of a Scorpion striking a Man, *Rev.* 9. 5. And their torment was as the torment of a Scorpion, when he striketh a Man. By the use of it in the other places you may learn, the force of the word, and of the blows too, given unto *Christ*; when *Peter* aimed at the High-priest's Servant, to strike him down, if not to strike him dead, this word is used, and when a Scorpion strikes a Man, and puts him to pain and torment, this word is used too: and when all these, like so many Scorpions were striking the Lord *Jesus*, they put his blessed Body to much pain; the *Seventy* by this word render an *Hebrew* word, *Job* 5. 18. that signifieth to wound, and to make gore-bloody, and is used for embruing or dipping in gore-blood.

blood, *Psal.* 68. 21, 23. that Christ was so stricken till the blows caused Blood, and they embrued their hands in his Blood.

4. *They smote the Son of God*; it is another word in the *Greek* than what hath been yet opened; [*ἑξορῖς*] *Luke* 22. 63. which properly signifieth to flay off the Skin, to pull off the Skin, and it is said of Christ *Isai.* 50. 6. *I gave my back to the Smiters, and my Cheeks to them that plucked off the hair*; in which Text the word in the Original signifieth such as pluck off the hairs by the roots, and the Skin off from the flesh; the same word is read, *Ezra* 9. 3. *And when I heard this thing, I rent my Garment, and my Mantle, and plucked off the hair of my Head, and off my Beard.* What barbarous and savage usage had Christ from Men, when some Spit upon him, others strike him with their Fists, others with their open hands, and wound him till he bleeds, and some pluck him by the hair of the Head and Face, till Hair and Skin come off from both: and all this done to him as he undertook to satisfy for our sins!

10. *They did Hoodwink or blindfold the Lord Jesus*, and then striking, mocked him saying, *Thou Christ Prophecie who it*

was that smote thee, Luke 22. 64. Mark 14. 65. Mat. 26. 68. Thus to pass away the time in the Night, they would make themselves Sport with the Holy Son of God, by Hoodwinking him. What fools and blind-men were these to think to Hoodwink him that was God? As if he could not see through the covering they put upon his eyes, who it was that did abuse him! Thus many get into Secret places, and there sin, as if they could cover the Eyes of God from seeing of them. And thus Hypocrites use the covering of Holy duties, and Religious profession to conceal and hide the raging Lusts and wickedness of their hearts; but alas ye fools and blind! can God that is all Eye be blindfolded? Or do ye shut your own Eyes, and then think that God seeth not you, because you see not God? Christ could have told, not by guess, but certainly who it was that smote him, though they had covered his Face.

They mock him too, when they had done this, saying, and insulting over him, thou Christ, thou the anointed of God; thou Christ, that saidst thou wast a Prophet come from God; thou canst tell what thou dost not see, Prophecie who of

us it was that smote thee; thou Christ, that canst Divine, point to him with thy Finger, or call him by his Name, and tell us, who of us all did strike thee: thou camest formerly riding into *Jerusalem*, with Multitudes after thee, crying *Hosannah* to the Son of *David*,——*Hosannah* in the highest, and when all the City was moved, and asked, who is this? The Multitude said, *This is Jesus the Prophet of Nazareth of Galilee*, *Mat. 21. 9, 10, 11.* Thou Christ didst thus delude the People, boasting thy self to be a Prophet, and yet being blind-folded thou canst not Divine, who of us it was that did smite thee?

Reproaches, Derisions and Scorns are great Sufferings; and some Men have rather chosen to die, than to live under reproach, and insultings of their Enemies; thus *Sampson*, when the *Philistines* had put out both his Eyes, and they made sport with him, did choose rather to die with them, than to live, to make them sport, and to be so set at nought by them: but Jesus Christ did patiently endure and bear the insultings and derisions of the *Jews*, both in word and deed put upon him: because

1. *We and all Mankind were lyable to*

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reproach and scorn to God and Devils. After Man had fallen, he was exposed to contempt : Man ambitiously aspired to be as God, and when fallen into sin, and fallen short of what the Devil did suggest to entice to the eating of the forbidden Fruit, God said by way of Holy scorn, Gen. 3. 22. *And the Lord said, behold the Man is become as one of us, to know good and evil.* And the fallen Angels doubtless do insult over Mankind, that they have lost the Image of God, by being drawn to eat, by the Serpent, contrary to the express command of God. But Christ by his being unjustly mocked doth save his People from everlasting derision and contempt.

2. *We had a Veil of Ignorance over our Minds,* and Satan the God of this World had blinded the Eyes of all Men, 2 Cor. 4. 4. and our understandings darkened, Eph. 4. 18. and for the expelling of our darkness, removing of our blindness, and taking away the Veil from our Eyes, Christ suffered a covering, a Veil by way of reproach and scorn to be cast over his Eyes.

3. *We were guilty of great folly; yea, all men as Sinners are Fools,* though they may

may have great Parts, and great worldly Wisdome, yet as they leave God to embrace the World, and provoke God by pleasing their fleshly Lusts, and prefer things uncertain, unsutable, unsatisfying and temporal, before God and things certain, sutable, satisfying and Eternal, so they are guilty of shameful Folly ; and Christ to take away this guilt, though he was the Wisdom of God, and all the treasures of Wisdom and Knowledge were hid in him, yet he suffers from sinful men such reproachful Mockings as if he had been a very Fool. And Oh that our Hearts were deeply affected with this part of Christs Sufferings, for doubtless this was very grievous to him ; for , man that hath but little Knowledge cannot endure to be Laughed at as a Fool, and accounts it a great dishonour and disgrace to be so called or esteemed ; how much more did it afflict the Son of God that was Wisdom it self, to be so reproached, and to hear and bear their Derisions and scornful Language, they poured out upon him ?

4. We might learn *the righteous Judgment of God upon the People of the Jews unto this day* : They put a Vail upon the Face of Christ, and there is a Vail upon their

their Eyes even untill now, 2 Cor. 3. 14. But their minds were blinded, for until this day remaineth the same Vail untaken away, in the reading of the Old Testament. 15. But even unto this day when Moses is read, the Vail is upon their Heart : So also as they mocked, despised and contemned Christ, so are all the People of the Jews a reproach and scorn, a by-word and an hissing to all Nations : They rejected Christ, and God hath rejected them, Hos. 9. 17. My God will cast them away, because they did not hearken unto him ; and they shall be wanderers among the Nations. So that we may plainly learn, that God is not mocked, Gal. 6. 7. For these that mocked Christ, are become a mock to all People ; and they that covered the Face of Christ, and did not repent, shall never see his Face in Glory, but shall be cast out of his sight and Presence to all Eternity. Hitherto are the things that Christ did Suffer in the Spiritual Court, from the High-Priest and Pharisees, and Elders of the People, and from their Officers and Servants.

CAP. X.

*Christ Arraigned, Accused, Scourged,
Condemned in the Political Court.*

SEcondly, Exceeding great were the Sufferings of Christ, when he was brought into the *Political or Civil Court*, and Arraigned before *Pontius Pilate*, and *Herod*, who was at that time in *Jerusalem*, because of the *Passover*. They had Condemned Christ, and concluded unanimously that he was worthy of death, which when *Judas* saw, he was filled with great *Terrours*, and then found and felt the pangs of an awakened, and an accusing Conscience. And it is remarkable, that notwithstanding all that *Judas* said, and all the *Terrours* of Conscience they saw *Judas* had, and the dreadful end *Judas* came to, yet they would still Prosecute Christ before *Pilate*, and were resolved to go on till they had shed his blood. One would have thought that *Judas* his *recanting Words*, his *terrifying Fears*, and the *astonishing Judgment*

ment of God upon him, should have put a stop unto their bloody and unjust Proceedings against Christ. For, (1.) Judas comes to them in the way, as they were going and taking Christ bound unto Pilate, full of anguish in his Soul, and offers them their Money again, which they had given him for Betraying of Christ: as if he had said, I have wounded my Conscience by what I have done, and your Money cannot quiet nor comfort me, yea, it is a terrour to me to look upon this gain, thus unjustly got, it is the price of blood, of the blood of the Son of God, and I cannot keep it; which when they would not take, he afterwards went unto others of them in the Temple, and cast it down before them. (2.) He declares him to be Innocent, I did Betray him, and ye have Condemned him, and now are carrying him to Pilate; but intruth he is an Innocent man, and if ye do proceed against him, as I have Betrayed Innocent-blood, so ye will be guilty of Shedding Innocent blood. (3.) He doth profess unto them, he was sorry for what he had done, it doth repent me that I did ever make this cursed and this bloody Bargain with you; he that I Betrayed told me, it had *been better for me*
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If had I never been born, and now I find it to be so; alas now, when it is too late, I wish, I had not done it, for I now could wish I never had been born, rather than having had a being, to Betray him into your hands that gave a being to me, and through whom it was that I was born. (4.) Not being able to endure these terrors in his Conscience, and the Hell already begun in his Soul, he went away and did destroy himself, and his end was exceeding terrible, for he Hang'd himself, *Mat. 27. 5. And falling headlong, he burst asunder in the midst, and all his Bowels gushed out. Act. 1. 18.* His very inwards were full of Hypocrisie and deceit, and his very Inwards gushed out; he had an hollow Heart, and his Heart and Liver, his Reins and Stomach, and all his Bowels gushed out, and left an hollow Carcase: He that had Betrayed Christ to them that were restless to bring him to be Executed, first becomes his own Executioner: he that had dealt thus treacherously with the Lord of Heaven and Earth, Hangs himself up in the Air, betwixt the Heavens and the Earth, as unworthy to be taken up into the one, or to Live any longer on the other; the Prince of the Power of the Air, had wrought in this

this Child of Disobedience, putting it into his Heart to Betray the Lord of Angels, and of Men, and when he dyed by his own hands, he did choose a fit place, to Hang in the Air, as not being worthy of the Society of the Angels in Heaven, nor of men upon Earth, but fitted for the Company of the Prince of the Power of the Air.

And as his sin was monstrous, so his end was unusual: for every one that Hangs himself, doth not burst asunder in the midst; or if one do, yet presently his Bowels gush not out; or if some of his Bowels should, yet not all: but behold the heavy hand of God upon this Traiterous Apostate, he Hangs himself, and being Hang'd he fell, and with the fall he burst asunder in the midst, and being burst asunder, all his inward Bowels gushed out. It is likely, that either the Rope or the Gallows-tree did break; some think from an old Tradition, that the Tree on which he did choose to Hang himself, was an Elder Tree, a very brittle wood, and such as bears no good Fruit, unless it be that which is called the Jews-Ear; this then breaking he fell down: and yet it was not the fall only that did make him burst asunder and all his Bowels gush

gush out, but the heavy Wrath and Curse of God upon him for his sin, that sent some suddain and some secret Disease upon him, that soaked like Oil into his Bones, and like water into his Bowels, as was foretold concerning him, *Psal. 109. 16. Because he remembred not to shew Mercy, but persecuted the poor and needy man, that he might even slay the broken in Heart. 18. As he Clothed himself with Cursing like as with a Garment, so let it come into his Bowels like Water, and like Oile into his Bones.*

But though *Judas* before he dyed, declared Christs Innocency, and in his Death was sorely Punished for his Treachery, yet all this puts no stop to the *Jews* Cruelty against Christ; but they maliciously still go on in Prosecuting of him before the Civil Magistrate.

But before we speak of Christs Sufferings in the Civil Court of Justice, let us consider why the *Jews* do take him thither, to be Judged there, for they themselves had Tryed him in their Court, and had Condemned him already.

1. The *Jews* at that time had no Power to put any man to Death, nor to Exe-

cute for capital Crimes, at least not to Crucifie any man, which was not a Death usual among the Jews, but appointed by the Romans: and therefore though they adjudged Christ to death in their Court, yet the particular kind of Death they did not there determine, but for that they carried him to be Judged by Pontius Pilate: for at that time the Jews were under the Yoke of the Romans, and the Scepter was departed from Judah, by which the chief Priests might have known, that the *Messias* was come, according to the Prophecy, *Gen. 49. 10. The Scepter shall not depart from Judah, nor a Law-giver from between his feet, until Shiloh come.* Now Pontius Pilate was the Deputy of the Roman Caesar, sent by him into Judea to govern that Province, who had taken from the Jews the power of Executing Death, as they said themselves, *Joh. 18. 31. the Jews said unto him (to Pilate) it is not Lawfull for us to put any man to death.* And though we read that after this they stoned Stephen to Death *Act. 7. 59.* yet that was done in a tumult, and not by judicial Process; however, if they did retain a power to judge of things pertaining to their Law, and Religion, yet they had not power to Cru-

Crucifie any; according to their own confession, *Joh. 18. 31. 32. That the saying of Jesus might be fulfilled, which he spake signifying what Death he should die, which is recorded Mat. 20. 18. The Son of Man shall be Betrayed unto the Chief Priests and unto the Scribes, and they shall Condemn him to Death. 19. And shall deliver him to the Gentiles to Mock, and to Scourge, and to Crucifie him.*

The Jews of old had only four sorts of Deaths in use among them. (1.) *Stoning*, and there were eighteen sorts of Persons that were to be Stoned to Death. (2.) *Burning*, and Malefactors adjudged to Burning were ten: and this was of two sorts, some they burnt with *Wood and Faggots*, others they Burnt by *pouring in scalding Lead* at their Mouths, which descending into their Bowels killed them, the bulk of their Body remaining whole. (3.) *Beheading*, Malefactors Condemned to this Death, were of two sorts, Murderers and Idolaters. (4.) *Strangling*, and those that were Punished with this Death, were six sorts; which was in this manner, the Malefactor was put in Dung up to the Loins, a Towel being cast about his Neck, which two Executioners, one on each side, plucked

to and fro untill he was dead. Of these, Stoning was counted the most grievous, Burning worse than Beheading, Beheading worse than Strangling, and Strangling was the easiest of all; *Godw. Jew. Antiq.* Now God had determined and Christ had foretold that he should die a kind of Death different from all these, that were in use among the *Jews*, to be Nailed alive unto the Tree, which under the *Romans* came in the room of Strangling, and was called *Crucifixion*. Now they accused Christ of Treason against *Cesar*, that was their King at that time, and *Pilate* his Deputy; and power of Judging Crimes, that were transgressions of the *Roman* Laws, was taken from the *Jews*, and Christ being to be Crucified, therefore they lead him to *Pilate* a *Roman*, a *Gentile* to be Tried, Condemned and Executed by that kind of Death, which was Typified as well as foretold, *Joh. 3. 14.* *As Moses lifted up the Serpent in the Wilderness, even so must the Son of Man be lifted up.*

2. Hereby the malice of the Chief-Priests and Elders against Christ did become the more apparent; for even *Pontius Pilate* an Heathen did perceive that
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for very envy they had delivered Christ to him, *Mat. 27. 18.*

3. Hereby it did appear that Christ found more favour from an Heathen Magistrate, than he did in their Spiritual Court; for he sought many wayes to release him, but nothing would satisfie them but his Blood. And so it hath been oftentimes since, that persecuted People have found more Mercy, Pity, and Clemency from their Christian Magistrates, than from the Spiritual Courts; under *Popish Jurisdiction.*

4. Hereby though Christs Sufferings were increased, yet his Innocency was abundantly cleared: for *Pilate* declared three times that he found no fault in him, and at last, washed his hands before them, saying, *I am Innocent of the Blood of this just Person, see ye to it, Mat. 27. 24.* And *Pilate's Wife* also, testified of his Innocency, sending unto *Pilate*, judging of him, warning him and saying, *Have thou nothing to do with that just Man, for I have suffered many things in a Dream because of him, Mat. 27. 19.* Behold, when the Chief-priests accused Christ of Blasphemy

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ny, and to be an Evil-doer, very Heathens pronounced him to be a just and innocent Person.

5. Christ being unjustly Condemned by the Chief-priests and Elders of the People of the *Jews*, would also be Arraigned before the *Roman* Governour, that his Sufferings begun by the *Jews* might be consummated by the *Gentiles*, that as both were concluded under sin, so both might be partakers of the Benefits of his death; Christ died for the *Gentiles* as well as for the *Jews*, and therefore the *Gentiles* also must lay their hands upon the Head of this Sacrifice. *Jernusalem* was the *Metropolis* or Mother-City of the *Jews*, and *Rome* was the Chief City and Seat of the Empire of the *Gentiles*; the Chief-Priests and Elders were the Head and Representatives of the *Jewish* People, and *Pontius Pilate* the Deputy of the *Roman* Emperor, the Head and Governour of the *Gentiles*; and these two Chief Cities of the whole World, and the Heads of both do concur to the putting of Christ to death, and so *Jews* and *Gentiles* were guilty of the death of Christ, and Christ died for the good and benefit of both, that whosoever shall believe

lieve on him, whether he be a Jew or Gentile, shall have Remission of his Sins, and Salvation by his Sufferings. For these and the like reasons Jesus was taken to Pilate.

Next consider who they were that led Jesus bound to the Civil Magistrate; and this is observed by all the Evangelists, *Mat. 27. 1, 2. Mark 15. 1. Luke 23. 1. John 18. 28.* in which Scriptures we have an account who went, and when. The Persons that went were the *Chief-priests, and Elders, and the Scribes, and all the Council*; and that as soon as the Morning was come, very early, all these carry Christ bound through the Streets of the City to Pilate, to the Hall of Judgment. That Night that Christ was taken in the Garden and brought to the High-priest's House, they sate up in the Night to judge him there in their Court, and early in the Morning in all haste they themselves lead him to the Civil Court. They go themselves with the Prisoner, which was not usual, but to send the guilty by their Officers; and they put him not in Prison, or defer it till another Day, but that very Morning without delay they bring Christ

to his Trial before *Pontius Pilate*; and from this we might learn these things:

1. The Envy and the Craft of these Men. Envy is a restless Sin, and seeketh for speedy revenge and hurt to the Person that is envied: and their craft, that Christ might be Condemned out of hand, that there may be no opportunity through delay of Christs escaping or being rescued by the People out of their hands.

2. They go themselves, to put the greater Authority upon the management of their proceedings against Christ, and to lay a greater awe upon the People, whom they feared might stand up for Christ, as formerly they had done.

3. They go themselves that by the presence of so many of their place and Authority, *Pilate* might be the more moved to pass Sentence upon him, and be the less strict in his examination of Christ, or to spend time to search narrowly into the cause, which they had already done, and that it might appear unlikely unto *Pilate*, that so many Men of that Gravity, Piety and Authority should so unanimously agree to ask Judgment against their

their Prisoner, if he had not been guilty. As if they had said, We the Chief priests and Elders have had this Man in Examination before us, and by Witnessees that have affirmed horrid things against him, have found him guilty of death, and it is the joynt concurring judgment of us all, that he ought to die, and therefore that thou mightest not suspect any unjust proceedings against him, we are come our selves, even the whole Council unto thee, that thou wouldst by thine Authority ratifie our Sentence, that he might be brought to Execution.

4. They could put but little confidence in their Witnessees, whose Testimony did not agree, therefore they would go themselves.

Our Lord Jesus being brought before Pilate, let us now consider the several parts and circumstances of his Sufferings, and their proceedings against him, as followeth.

1. Jesus Christ the Son of the blessed God standeth at the Bar, as a Prisoner, before the Roman Governour that was a Gentile and a Heathen, *Mat. 27. 11.* And Jesus stood before the Governour. O what

a sight was this? He before whom all the World shall make their appearance, and all Persons, Kings and Nobles, must stand before his Judgment Seat, yet stood himself at the Bar of a sinful Man: He that is the Prince of Life there stood to be tried for his Life: The Creator stood before the Creature: The Innocent stood to be judged by the guilty: But how did he stand? He stood bound in Fetters, he stood as a Malefactor, he stood there with Ignominy and Disgrace: and yet there he stood with a patient Mind, and with undaunted courage: there he stood, Innocency shewing it self in his very Countenance: there he stood as our Surety: and this he did that we might be able hereafter to stand before the Son of Man, *Luke 21. 36.* If Christ had not stood Arraigned in the place of Judgment, we could not have stood, when tried, at the Day of Judgement: our flesh would then fail us, and our hearts then would have sunk within us, and our very Countenance would then have fallen; but Christ stood at Mans Tribunal, and therefore those that believe on him shall stand at Gods Tribunal; which the ungodly shall not do; they shall there appear, but they shall

shall not be able there to stand, *Psal. 1. 5.* O the hardness of our Hearts, that we can hear that *Jesus stood* at Mans Bar, and yet Tears *fall* not from our Eyes! O the stupidity of our Minds, when this is sounded in our Ears, that *Jesus stood* for our sakes, and for our sins before a mortal Man, and yet Rivers of Waters do not *run* down our Cheeks! O think of this, and ponder it within your selves, till your hearts do roll and relent in your Breasts, that the Universal Governour of Angels; Men and Devils should be so abased and abused as to stand in Fetters before an Earthly Governour.

2. Jesus Christ was prosecuted before the Governour by *Men of great pretended Piety, and did make a shew of exceeding tenderness of Conscience*: and this is an aggravation of Mans affliction, when it is not the common Rabble of the People, and prophane and profligate Persons, but Men eminent for profession of Religion, and that seem to be very strict in their Lives, and to be afraid of defiling themselves with any sin, do set themselves against him: For hereby a Man becomes

the more suspected to be guilty, especially before his cause be heard, and thoroughly scanned, and his defence be made. Such were the Chief-priests and Scribes, Men in Holy Imployment, the Teachers and Instructors of the People, and at that very time seemed to make Conscience of committing any sin: for they would not go into the Judgment-hall, but stood without lest they should be defiled, but that they might eat the Passover. *Joh. 18. 28.* They did Scruple the going into the House of an Heathen, and one that was uncircumcised, lest thereby they should be made unfit to eat the Passover. And this they might do, that *Pilate* might conceive that they that were so scrupulous to defile themselves by coming into the Hall, dare not be so flagitious and so wicked to defile themselves with the Blood of the Prisoner they had brought before him, if he had been Innocent. How could *Pilate* think that they dare transgress the Laws of their God, when he saw them so careful of offending in smaller matters? But this was their base Hypocrisie to cover the bloodiness of their Minds by such pretended Piety: and this is the way of superstitious Men
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and Hypocrites, to Scruple lesser things, and be very Observant of humane Traditions, when they make no Conscience of greater sins that are indeed hainous violations of the Law of God, and so strain at a Gnat, while they swallow a Camel. They Scruple going into the House of an Heathen, at that very time, when they did thirst for Innocent Blood, when they made no Conscience of bearing false Witness, nor any Bones of Murther, and injustice; as if they should have been defiled by going into the House of the Uncircumcised, and yet should not be defiled by shedding of the Blood of the Son of God.

3. The Chief Priests, the Scribes, and the whole Council sought to *Pilate that he would condemn Christ, before his cause had been heard pleaded before him; and* such illegal proceedings are an aggravation of a Mans affliction, especially when a Mans cause is good, and his Person Innocent. When a Man Arraigned for his Life shall desire, and say, Forasmuch as it is my Life that is in Question, and it is my Blood that is sought after, let me

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have my cause fairly and impartially heard, my crime alledged, sufficient and credible Witnesses produced and examined, my defence admitted; and if I be Innocent, let me be acquitted; if found guilty, I offer willingly to suffer; if this shall be denied, and Sentence of Death desired, before Trial, to be pronounced, it must needs be an injury and grief to the Prisoner at the Bar.

And yet thus the *Jews* would have had *Pilate* to proceed with Christ: for they brought him to the Governour, that he should be Crucified, and yet would not come into the Hall of Judgment, to lay their charge against him. But *Pilate* being more Just and Righteous, though an Heathen, than the Chief Priests and Scribes, though in an Holy Function, riseth off the Judgment Seat, and goeth out to them, demanding the Acculations that they brought against him, and their reasons for what they would have him to be Condemned to the Cross; and yet even then they would give in *no particular charge* against Christ, but only in the general, say, *If he had not been a Master of the Jews, we would not have delivered him*

him up unto thee ; and upon this general charge, and that upon their words, without proof or trial, they desired he should be Condemned, John 18. 29, 30. What ! were these Men indeed so just that Christ must be guilty, because they had brought him to be Judged ? Must the Judge that fate upon Life and Death, proceed to Sentence without Examination of the Cause, for this reason, he is guilty, else we would not have brought him unto thee ? What fury did possess them ? What envy and injustice were they acted by ? And yet what Innocency and Righteousness must be taken to be in them, even when they desire a thing so unjust ? For they would be thought to be according to their words, if he had not been a Malefactor, we would not have delivered him up unto thee.

But yet let us consider the Lie, the Calumny and the Slander, that these Persons pretending to such Justice, report unto the Magistrate : They said he was a Malefactor. How ! Christ was Holy, harmless, and separate from Sinners, Heb. 7. 26. He knew no sin, 2 Cor. 5. 21. He did no sin, neither was guile found in his

his Mouth, 1 Pet. 2. 22. *He went about doing good*, Acts 10. 38. He did heal the Sick, restore Limbs to the Lame, sight to the Blind, made the Dumb to speak, the Deaf to hear, raised the Dead, cast out tormenting Devils, cleansed Lepers; and could these yet have the Face to say to the Magistrate he was a Malefactor, when he wrought these great Miraculous works so openly and for so many, that the fame of Christ did spread far and near? If all these had been called into the Court, they would have given in a contrary Testimony of Jesus Christ, and acknowledged him for their greatest *Benefactor*, and have been undeniable demonstrations of his wonderful goodness to poor afflicted and distressed Sinners, and convinced these Calumnious of falshood and of Blasphemy. Jesus Christ was a *Bearer of many Evils*, but a *Doer of none*; a *Sufferer of Evil*, but a *Worker of none*; but all Mankind were Evil-doers, for there was none that doth good, no, not one, till Christ doth make us good, and inable us to do good, Rom. 3. 12. But when he was to suffer for Evil-doers, he was unjustly charged to be an Evil-doer. For they
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might as well have said, that sweet was bitter, that the Sun was dark, that Fire was cold; as to say that Christ was a Malefactor, that was good in himself, and the procurer and bestower of all the good that Men are made partakers of. But this they did because they could give no certain proof, nor any true Evidence of any one Evil that Jesus did; therefore would have had him Condemned before he was Tried, and did speak thus in general when they could instance in no particular; and yet these pretended Law, saying to *Pilate*, *We have a Law, and by our Law he ought to die*, Joh. 19. 7. But yet these furious Fools might have remembered that *Nicodemus*, that was a *Pharisee*, had formerly told them, saying, *Doth our Law Judge any Man, before it hear him, and know what he doth?* Joh. 7. 51. But this unjust proceeding, and false Accusation that he was a Malefactor, and as such to be Condemned to die before Trial, was a part of Christs Sufferings.

But this, *Pilate*, though an Heathen, would not consent unto; but gives them a smart reply, *Take ye him and Judge him*

him according to your Law, Joh. 18. 31. As if he had said, In that ye desire me to Condemn this Man without hearing of his Cause, and without any particular Crime so much as alledged against him, I look upon it to be unjust, and is not according to the Laws and Custom of the Romans. If ye that boast your selves to be the Worshippers of the true God, and glory in your Laws that ye have from your God, if ye have any such unjust unrighteous Law to condemn a Man to death before he be heard, take ye him, and Judge him according to that Law; for so will not I. If I might not hear your Accusations against him, I will not pronounce Sentence upon him.

The like did *Festus* in the behalf of *Paul*, when the *Jews* sought his Life, giving an account to King *Agrippa*, Acts. 25. 14.—*Festus* declared *Pauls* Cause unto the King, saying, There is a certain Man left in Bonds by *Felix*. 15. About whom, when I was at Jerusalem, the Chief Priests and the Elders of the Jews informed me, desiring to have Judgment against him. 16. To whom I answered, It is not the manner of the Romans

mans to deliver any Man to die, before that he which is accused, have the Accusers Face to Face, and have license to answer for himself concerning the Crime laid against him. The Jews then being thus rejected by Pilate, being resolved to leave no stone unturned to take away the Life of Christ, set upon another course, which was another part of Christs Sufferings, and that was

4. The false Witness they gave in against Christ; where consider who were the Witnesses, and what was the charge they bring against him; the Witnesses were the Chief Priests, the Scribes, the Elders of the People, and the whole Council. Mat. 27. 12. Mark 15. 1, 3. Luke 23. 1, 2. They that before had sate upon him as Judges in their own Court, now do stand as Witnesses against him, accusing of him to the Judge of the Civil Court; and their Acculation was thus framed, Luke 23. 2. And they began to accuse him saying, We found this Fellow perverting the Nation, and forbidding to give Tribute to Cæsar, saying, That he himself is Christ a King; in which words
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two things are to be observed :

1. *With what contempt and Malice they speak of Christ* ; We have found this [Fellow] a word of scorn and reproach, used of one we set nothing by ; a vain Fellow, a wicked Fellow, an idle Fellow is a Man unworthy of the Society of of Men. He whom God calls by way of Honour his Fellow, *Zac. 13. 7. Awake O Sword against the Man that is my Fellow*, as being equal with God, and thought it no robbery so to be, by way of disdain is called by them this [Fellow] not our Fellow, not one equal with us, or fit for our Company, but as one far below us, this [Fellow] we have found. When *Michal*, *Sauls* Daughter despised *David* in her heart, she expressed the contempt of her heart, with this word in her Mouth, that *David* was as one of the vain Fellows, *2 Sam. 6. 20*. Thus the *Jews* despised Christ in their hearts, and poured out their Contempt in this word, this [Fellow :] which indeed is not in the *Greek*, but is supplied by our Translators, to make up the sense and meaning ; but they speaking of Christ with abhorrence and indignation, say, We have found

found this———leaving room for any word that a wicked Head or malicious Heart could invent, or envious Tongue set on fire by Hell it self could use; we have found this———this what? This pest and plague of Men, this Impostor and Deceiver of the People, this, whose wickedness and mischief we cannot express; this———we found, but a word equal to his wayes and wicked doings we cannot find. For the Blessed Son of God, who is so glorious and so excellent, that no words that we can use can fully signifie and set forth his Goodness and his Greatness, to be so reproachfully spoken of unto the Magistrate, was no small part of the Sufferings of Christ!

2. *The charge of which they did accuse him; and that consisted of Three great and heinous Crimes.*

1. *That he was a Perverter of the Nation.* The word [*διαστρέφειν*] to pervert, is used of such as turn Men from the true Faith, as false Teachers wont to do, Acts 13.8. *But Elymas——withstood them, seeking [*διαστρέφειν*] to turn away the Deputy from the Faith; and Men that teach*
corrupt

corrupt Doctrine are said to speak perverse things to draw away Disciples after them, *Acts* 20. 30. and such are full of mischief, Children of the Devil, Enemies of all Righteousness, that do pervert the right wayes of the Lord, *Act*. 13. 10. So that they seem to accuse Christ for an Heretick, to charge him with false Doctrine; for bringing in a New Religion, different from what they had of Old embraced and received.

2. *They accused him of Sedition, saying, he forbade to give Tribute unto Cæsar: and this was to render him hateful unto Pilate, that was Cæsars Deputy, who had received a Commission from Cæsar King of the Romans, to govern in Jerusalem, which was then under the power and Yoak of the Romans: as if Christ had perswaded the People to deny Tribute and Subjection unto their King.*

3. *They accused him of being guilty of Treason; for say they; he said that he himself is Christ a King: now it was a Capital Crime for any to profess himself to be an earthly King over the Jews, without the Authority of the Roman Cæsar*

far; and Pilate was especially to punish such, as he would be accounted faithful in his Commission, and a Friend to *Cæsar*. So then Christ the Son of God was accused of, and indicted for *Heresie*, *Sedition*, and *Treason*. Plausible pretences, but every one of them false. For as to the first, Christ had told them that he came not to destroy the Law, but to fulfil it; and he did prove his Doctrine by *Moses* and the Prophets; and usually in matters of difference betwixt him and them in point of Doctrine, referred them to the Law and Prophets; and so proved that what he preached was not New nor Heretical, but agreed well with what had been taught long before by the Messengers which God had sent unto their Fathers.

For the Second, it was directly contrary to Christs Doctrine, and to his practice. To his Doctrine, for when the *Pharisees* sent their Disciples to him, about this very Question, whether it were Lawful to give Tribute to *Cæsar* or not; he answered them, saying, *Render unto Cæsar the things that are Cæsars, and unto God the things that are Gods.* Mat.

22. 17 21. and to his practice, for he had paid Tribute himself. For they that received the Tribute Money, came to Peter, and asked him, doth not your Master pay Tribute? He said, yes; and when Peter was coming to speak to Christ about it, Christ was so far from being against it, that he prevented Peter, and spake of it first; and though he was free, as a Prince of the Blood, yet (said Christ) Notwithstanding, lest we should offend them, go thou to the Sea, and cast an Hook, and take up the Fish that first cometh up: and when thou hast opened his Mouth, thou shalt find a piece of Money: that take and give unto them for me and thee, Mat. 17. 24, 25, 26, 27. What Impudence then was this for them to say, He forbids to give Tribute to Casar!

For the *Third*, Christ never claimed a Wordly Kingdom, but refused it: for after he had wrought a Miracle, the People would have taken him by force, and have made him a King; which Christ perceiving, he went from them and departed into a Mountain himself alone, Joh. 6. 14, 15, 16. Now the first of these, concerning his Doctrine, and differences thereabout betwixt Christ and them, Pi-

late

late being an Heathen, regardeth not and taketh no notice of; the second also he passeth over, either as knowing it to be notoriously false, or included in the Third; which he only fixeth upon, as that which most materially concerned him, as *Cæsars Deputy*; only he urged Christ to answer to them, saying, *Hearest thou not how many things they witness against thee? But Christ answered him to never a word, insomuch that the Governour marvelled greatly. Mat. 27. 12, 13, 14. & Mark 15. 3, 4, 5.* To the false witness brought against Christ in the Spiritual Court before, Christ answered not a word, nor to the false Witness given in against him in the Civil Court, and somethings deduced from Christs silence were spoken to before, and now not to be repeated.

But *Pilate* understanding the Opinion of the *Jews*, that they looked for a King that should restore the Scepter to them, and deliver them from subjection to the *Romans*, and should Reign in an Earthly Pompous manner amongst them, he examineth Christ concerning this particular, *Art thou the King of the Jews? Joh. 18. 33.* It seemed matter of derision to
Pilate,

Pilate, the *Jews* expecting a King that should come with outward state and glory; that a Man in those circumstances as Christ was in, should say himself, or be accused for saying he was a King. Art thou that standest here in this mean condition, a King? Art Thou that standest here, not with a Chain of Gold, but in an Iron Chain, that King of the *Jews*? Where are thy Royal Robes, Crown and Attendants? Thou art brought hither bound, and art prosecuted for thy Life, art thou the King of the *Jews*?

To this Christ first *distinguisheth* and then *answereth*. By way of distinction he differenceth an Earthly and Worldly Kingdom from a Spiritual Kingdom, and so in his answer makes a good Confession before Pontius Pilate, 1 Tim. 6. 13. and beareth Witness to the Truth, and yet cleareth himself of the charge of Treason against Caesar; Joh. 18. 36. *My Kingdom is not of this World: if my Kingdom were of this World, then would my Servants fight, that I should not be delivered to the Jews; but now is my Kingdom not from hence.* By which words Christ doth grant that he was a King, and
Pilate

Pilate did perceive as much, and therefore asked him, *Art thou a King then?* Jesus answered, *Thou sayst that I am a King;* that is, Yes, I do affirm that I am, *Vers. 37.* but not such a King as the Jews Dream of, and look for; I am not an Earthly Prince, nor do I say that I am come to dethrone *Cesar*, and to Reign in a Worldly manner in his stead; and thou *Pilate* needst to fear no such thing from me, of which thou mayst be plainly convinced, and fully satisfied, in that thou seest I do not go about to gather Worldly Treasures, I exact no Tribute, nor provide Souldiers, nor Instruments of War, I enter not into Leagues with other Princes, nor am I clothed with Kingly Robes, nor have I any Officers or Ministers of State, nor do I exercise Worldly policy, as Earthly, Teraporal Princes do: this is the Truth, and this I do affirm, *To this end was I born, and for this cause came I into the World, that I should bear witness to the Truth;* and by this answer which is Truth, thou mayst understand that I am unjustly charged and accused of Treason against *Cesar*; for I do not affect nor seek any Earthly Kingdom.

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The Answer of Christ to Pilate was so satisfactory to him, that he said to the Chief Priests and to the People, *I find no fault in this Man*, Joh. 18. 38. But the more Pilate spake in Christs vindication, the more they insist upon their Accusation against him; the more gentle Pilate was towards Christ, the more furious they were against Christ; for when Pilate gave a publick Testimony of his Innocency, saying, *I find no fault in this Man*, Luke subjoineth this, *and they were the more fierce*, saying, *He stirreth up the People, teaching throughout all Jewry, beginning from Galilee to this place*, Luke 23, 4. 5. The more Christ was declared to be free from any fault, the more fierce they were. [*ἐνίσχυον*] the Greek word in this composition is read nowhere else in the New Testament: it might be rendred, *they waxed strong*, namely in their clamours and cries against Christ; they were very urgent, namely in their Words and Accusations, that what they were not able to accomplish by strength of Reason, that they would obtain by their loud and strong clamours, as if they had been so fierce that with

kind

kind of violence they would have assaulted Pilate himself, and by force have prevailed with him to have received their Accusations against Christ, as valid and sufficient; they were outrageous and fierce, like the Man in whom there was a furious Devil that fell fiercely upon them that adjured Evil Spirits in the Name of Christ; *Acts* 19. where this Word out of composition is used, *Vers.* 15. *And the Evil Spirit answered and said, Jesus I know, and Paul I know, but who are ye?* 16. *And the Man in whom the evil Spirit was, leapt on them, and overcame them and prevailed against them;* [*ἐπεσε καὶ δυνάμην*] *So that they fled out of the House naked and wounded.* So Pilate having said, *There is no fault in this Man,* with devilish furious fierceness they cryed out, *No fault in him? Why he hath stirred up the People, teaching throughout all Judea, beginning from Galilee unto this place: And when Pilate saw them in this rage, and heard them make mention of Galilee, having no mind to condemn an Innocent Man, nor yet to contract the hatred of the People by refusing, he seeks this Evasion, and sends him unto Herod, to be tryed by him;*

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which

which did also occasion the increase of, and addition to Christs suffering, by what was done to him before Herod, which follows next.

5. *Our Lord Jesus being sent to Herod that then was at Jerusalem, did suffer much from him, and his Men of War; Luke 23. 6, 7, 8, 9.* Christ had been accused in two Courts already, and now he is Arraigned in a Third, which though it did increase Christs sorrows, yet it tended much to the clearing of his Innocency: and as Christ had answered nothing to the false Accusations brought against him neither before the Ecclesiastical Court, nor before Pilate; so though he was asked concerning many things by Herod, he answered him nothing at all. (1.) *Shewing by his Silence how little he esteemed Herods Worldly greatness.* (2.) *He would not cast Pearls before such a Swine.* (3.) *He would still manifest his meekness and his patience.* (4.) *He knew that he must receive his Sentence of death, not from Herod a Jew, but from Pilate a Roman and a Gentile, that he should be put to Death after the manner of the Romans, by being crucified.*

Christ

Christ suffered these things when sent to Herod.

1. He was there vehemently accused by the Chief-priests and Scribes, Luke 23. 10. They follow Christ from place to place, and prosecute Christ from Court to Court, and though they had been plainly convinced of bearing false Witness before Pilate, and could not make good their charge, and Pilate instead of condemning him, had pronounced him Innocent, yet as Men resolved for his Blood they are not ashamed to accuse him before Herod, and that with great vehemency and eagerness of Mind. Christ stood silent before Herod, and therefore they did speak the more, they made a bad construction of Christs silence, as if their Witness had been so true, and he so guilty, that he could not clear himself, nor answer any thing in his own defence: so that they sharpened their words, and continued their charge against him, accusing him *insolently*, with great contention, with all their strength, stretching their Wits and Consciences too, in devising, inventing, and forging falsehoods against him. This word is used of Apollos, when he with greatest

Industry and Zeal disputed with the Jews, shewing that Jesus was the Christ, it is said, He ~~mightily~~ *mightily* convinced them, Act. 18. 18. So the Chief-priests and Scribes did *eagerly, constantly, mightily* accuse Christ before Herod; and to have false Witnesses continually and with so much bitterness of spirit and vehemency of words urged against him, was a continuance and increase of Christs Sufferings.

2. *Jesus Christ was set at nought by Herod and his Men of War*; He is indeed precious, and of greater worth and value than Rubies, *Prov. 3. 14, 15.* The chiefest of Ten Thousand, *Cant. 5. 10.* precious in the sight of God, *1 Pet. 2. 4.* in the Eyes and to the Hearts of Believers, *1 Pet. 2. 7.* and precious in the sight of Gods Holy Angels, *1 Pet. 1. 12.* but he was set at nought by wicked Men, [*scilicet Herod*] Herod esteemed Christ as a Man of no worth, he did disdain and vilifie him, he made nothing of him: and that Christ should be so despised is set down as a part of his Sufferings, *Isai. 53. 3.* And Christ foretold this, *Mark 9. 12.* *The Son of Man shall suffer many things, and be set at nought.*

3. Herod

3. Herod also and his Courtiers mocked the Lord Jesus Christ; he did deride and make a sport of him, they did scoff and flout him. By this word Scoffers that jeer and gibe at the Day of Judgement, accounting the Doctrine thereof a meer Fable, are denoted, 2 Pet. 3. 3. So Herod did Scoff at Christ, and at his Doctrine, as if He were a very Fool, and his Doctrine no more than a very Fable.

4. Herod arrayed Christ in a gorgeous Robe. As he had despised him and set him at nought in his Heart, and flouted him in words; so now he scorns him in his Actions, and makes himself and his Men of War wickedly merry by abusing of the blessed Son of the glorious God: As if he had said, Come, this is he that boasts he is a King, bring forth a Kingly Robe and put it on him, and let us see how it doth become him. The word λαμπρός here translated Gorgeous, signifieth bright and resplendent, and James 2. 3. it is rendred Gay, and Rev. 15. 6. it is tendred White; and James 2. 2. Goodly, and Rev. 22. 1. Clear, even as Crystal; and Acts 10. 30. Bright, even as the
N 3 clothing

clothing of the Angel was that appeared to *Cornelius*. So then *Herod* arrayed Christ in a gay, white, goodly, clear and bright Robe; and some think it was a magnificent, resplendent Robe that came newly from Fulling; others, that it was a Robe that was so at first, which *Herod* himself in his Kingly State had formerly used to wear, but now was Old, and had been laid by, and eaten by the Moths, for greater derision and contempt; *such a worn and ragged Robe being suitable for such a King*: But whether New or Old, it was put on Christ in scorn, as if he had been the King of Fools, and in this Robe they did deride him for his folly (as they thought) in affecting of a Kingdom, and taking to himself the Title of a King. That Christ, that was indeed the Wisdom of God, and whom God had anointed to be King, should be thus abused, and in word and deed be made the mock, and scorn, and sport of sinful Men, was a further aggravation of his Sufferings.

3. *Herod sent the Lord Jesus Christ in this gorgeous Robe back again to Pilate, that so he may be made a publick reproach*

proach and scorn to the wicked Jews as he went along the Streets from Herods Palace unto Pilates. And who can conceive what pointing there was at Christ with their Fingers, as he passed by, what laughing and derision, what running and what hastning to see this sight, saying, *Tonder is this King, look, now he hath got a Kingly Robe, now he looketh like a King indeed!* But however, what Herod did in jest and scorn, that God did in good earnest: for though Herod would have Jesus thus arayed in White and Royal Robes, for ignominy and disgrace; yet God would have him thus arayed in token of his Regal Dignity indeed, and of his spotless Innocency, which Innocency Pilate did declare when he was brought back to him, *Luke 23. 13. Pilate when he called together the Chief-priests, and the Rulers and the People. 14. Said unto them, ye have brought this Man unto me, as one that perverteth the People, and behold I have examined him before you, and find no fault in this Man touching those things whereof ye accuse him. 15. No, nor yet Herod, for I sent you to him, and lo, nothing worthy of Death is done unto him.* So that though

our Lord Jesus had suffered more by being sent unto Herod, yet his Innocency was cleared the more, and the Scribes and Chief-priests, the Rulers and all the People that were against him, were more inexcusable in their sin in thirsting for his Blood, and were told plainly by Pilate that their Witness against him was false, *for he could find no such thing in him, nor Herod neither.*

6. Our Lord Jesus being brought back again to Pilate suffers this disgrace, that *Barabbas was preferred before him*, and had greater favour shewed him from the Jews than Christ himself had; for Pilate being willing that Christ should be released, according to the custom of the Jews he propoundeth to their choice two that were Prisoners, which of them they would have released; for the Pass-over being kept in remembrance of their Deliverance from Egypt, where they were in bondage and in slavery, at that Feast they were wont to release a Prisoner that had deserved to die. According to this custom Pilate joyns Christ and Barabbas, and limits them to make choice of one

one of these two, hoping and periwading of himself, that they would rather desire Christ to be released, than *Barabbas*; for this *Barabbas* was most notorious for his wickedness; for (1.) *He had been guilty of Sedition*, that was one of them that made an Insurrection, and had disturbed the publick peace. (2.) *He was guilty of shedding Blood*, for he had committed murther in the Insurrection, *Mark 15. 7.* (3.) *This Insurrection he had raised and this Murther he had committed in the City*; which was an aggravation of his sin, and made him more publickly known, and rendred him the more odious, *Luke 23. 19.* (4.) *Besides Sedition and Murther, he was a Thief and Robber*, *Joh. 18. 40.* (5.) *He was said to be a notable Prisoner*, *Mat. 27. 16.* ἐπίσημος, *Notable, Noble, Famous*; such a one was *Barabbas*, not for any Vertue, or for any Excellency; but a famous Thief and Robber, a famous Murtherer, a Man noted for sin and wickedness. Such a Monstrous Wretch, such a vile, flagitious Fellow, so well known to all, and so deservedly odious unto all, doth *Pilate* put in nomination with Christ, which of the two they would have released, supposing that

they would not rise to that height of Impudency, to prefer so base a Man, before Christ, who had done so many remarkable Works and Miracles amongst them. Especially they might have been withheld from such a choice, from fear of displeasing of the Governour, when he had declared Christ to be free from Sedition, and every other Crime; but *Barabbas* being so well known to be Seditious, they might have thought that if they desired *Barabbas* may live and Christ die, that they might have been suspected by the Governour to be favourers of Sedition: and yet for all this they all cryed out, *A Barabbas, a Barabbas*; Pilate said again unto them, whom will ye have released, *Christ* or *Barabbas*? The common Vote is, *a Barabbas, a Barabbas*; *no Christ, no Christ*, Pilate said the Third time, as if he had said, I pray you consider what ye do, Christ is an Innocent Man, and upon serious search and examination had of him, he is not guilty; but ye all know that *Barabbas* is a Thief and Murtherer, therefore what do ye mean, to desire that a guilty Man should be released, and leave an Innocent Man to die? Tell me then
what

what is your Mind ; which of the two would ye have to live ? They were instant with loud Voices , *No Christ, no Christ : Barabbas, and not Christ.* Oh what grief of heart was this to Christ to hear and see their rage against him ! to see their Injustice, that a Man deserving death should contrary to Law be delivered from death, while he himself being Innocent, contrary to Law should be Voted to suffer death. Oh the monstrous fury of these Men, that Christ that was a Man *Notable* for healing the Sick, and those that were possessed with Devils, and the Lunatick, and those that had the Palsie, should be so much hated ; when a Man *Notable* for shedding Blood, Robbery and Sedition should be preferred before him ! Christ was famous for doing good, this Man was famous for doing Evil : and yet behold a famous Thief, a famous Murtherer, is cryed up for Life ; when a famous Saviour, a famous and renowned Benefactor to distressed ones in Body and in Soul, is cryed down for Death.

But here was the Malice of Men, and the Envy of Devils met together, and all poured out against the Holy Son of God, for

for whom did they resemble in Voting an Innocent Person to death, but the Devil? What a cursed choice this was, the signification of the Name *Barabbas* will plainly demonstrate. *Barabbas* signifieth, THE Son of THE Father of THEM; these were the Murtherers of Christ, and the Father of Murtherers is the Devil: and Christ had said to them before, *Ye are of your Father the Devil, and the Lusts of your Father ye will do: he was a Murtherer from the beginning, and abode not in the Truth, because there was no Truth in him: when he speaketh a Lie, he speaketh of his own; for he is a Liar and the Father of it. Joh. 8. 44.* For a lying Tongue and a Murtherous Heart, they had the very Image of the Devil: for in their Witness against Christ, they were Liars, and there was no Truth in them; and to their Lying against him, they would Vote the killing of him; and by both did shew they were the Children of the Devil; and *Barabbas* was the Son of the Father of them; that is, they and *Barabbas* had one Father, and that was the Devil. Oh then behold and see, hear and wonder, *Barabbas the Son of the Devil*, is desired that he might be released, and

Jesus

Jesus the Son of God is rejected by them, and Voted to be Condemned and Crucified.

And though this were an heinous sin, and we are all ready enough to blame the *Jews* for this; yet many that are called Christians do as bad, and are not troubled for it when they have done; *Pilate* propounded two unto the *Jews*; to make their choice which they would desire, *Christ* and *Barabbas*; and the difference was so great, that might have made the choice more easie; what need to stand for to deliberate, whether one so good as *Christ* should be preferred before one that was so bad as *Barabbas*? And yet the worst is chosen, and the best refused. So it is with many now; the God of Heaven doth propose unto your choice *Christ* and the World, *Christ* and Sin, Life and Death, and bids you say which you will have, which it is you do desire; and the Voice and Language of many of your Hearts and Practice is, the World, the World, and not *Christ*; the pleasing of our Flesh, our Pleasures and Delights and not *Christ*; you chuse this World that is a Thief and Robber, that doth steal your
Hearts

Hearts and hearty love from God, and reject your only Helper and Redeemer.

And so did our first Parents do, and in so doing they did greatly sin; they chose the Creature and deserted their Creator, they preferred the pleasing of their Senses before Obedience of their Maker, and hearkened more to the Voyce of the Tempter than the command and Law of their Sovereign; and did choose the worst of Evils before the best of goods. And therefore when our Lord and Saviour came to suffer and to satisfy for this sin, he was so vilified to have one of the Worst of men preferred before him that was absolutely the Best of men, yea that was the Holy and the Blessed God.

7. It being the common, general Vote of the *Jews*, both of the Chief-priests, and Elders, and of the People, that *Jesus* should not be released, *Pilate* doth take and Scourge him, and this was both a shameful and a painful punishment, and such as were *Roman* Citizens and Free-men and uncondemned might not suffer, *Acts*

22. 25. Paul said unto the Centurion, is it Lawful for you to Scourge a Man that is a Roman and uncondemned? 26. When the Centurion heard that, he went and told the chief Captain, saying, take heed what thou doest, for this Man is a Roman. 29. The chief Captain was afraid after he knew that he was a Roman, and because he had bound him, and on the morrow he loosed him from his Bonds. Vers. 30. and Act. 16. 37. Paul said unto them, they have beaten us openly uncondemned being Romans——38. And the Serjeants told these things unto the Magistrates, and they feared when they heard that they were Romans. But Christ, though he was the Son of God, more Noble than any *Romane*, yet he was most barbarously Scourged, insomuch that some Writers do affirm that Christ was bound unto a Pillar, that was so thick that Christ could not claspe it with his Arms and Hands, wherefore the Souldiers tied his Arms with Thongs, and so distended them that all the Veins in his Arms appeared, and then with knotted Scourges did beat his naked Back, which did so tear and wound his Flesh, that his bare Bones might be seen, and great pieces of the
Flesh

Flesh of Christ did hang upon their Scourges, and after that did loose him, and turning his Back, so beaten, to the Pillar, did bind his Hands above his Head, and likewise cruelly Scourge his Breast and Belly that his blessed Body was all over Red with his Sacred blood. Some also do affirm that Christ was Scourged [First] with sharp Briars and Thorns; [Secondly] with Whips, or Rods full of piercing Prickles. [Thirdly] with small Iron Chains, so that his very Ribs were seen, and when they drew back their Scourges from his Body, great furrows were made in his Flesh. *Thus the Plowmen plowed upon the Back of our blessed Lord, and made long their furrows: and the Apostle Peter maketh mention of the stripes of Christ, 1 Pet. 2. 24. And the word *μάρτυρ* which he useth, doth signifie the mark or print of a stripe or blow remaining in the Flesh black and blew; so that we may say, the Son of God was beaten, till he was black and blew, and bloody too; and from the Scripture it doth appear that this Scourging of Christ by Pilate was an exceeding sore and cruel scourging;*

1. *From the words whereby this Scourging of Christ is expressed, Mat. 27. 26. He scourged Jesus, Mark 15. 15. and both Evangelists use the word $\sigma\pi\alpha\gamma\epsilon\lambda\lambda\acute{\iota}\omega$, which signifieth to scourge with a Whip made of little or small Cords and Thongs woven together, or Interlaced, with which the Backs of Condemned men were beaten, which caused the Flesh smitten therewith to burn; and $\mu\alpha\sigma\tau\iota\gamma\acute{\omicron}\omega$, Joh. 19. 1. to whip not with Rods but sharp Scourges; which word the Septuagint use for the Hebrew word that expresseth the great affliction of the People of Israel when they were beaten by the Egyptian Taskmasters, Exod. 5. 14.*

2. *This Scourging was exceeding grievous, in that it was inflicted on Christ by the Heathen, and such too that were Soldiers, that usually have less pity and compassion, and are more rude and savage. The scourging inflicted by the Jews was a sore punishment; for the Malefactor had both his Hands tied to a Post, one Cubit and an half high, so that his Body bowed upon it; his Cloaths were plucked off from him downward unto the Thighs, then a certain number of stripes were*

were inflicted with a Scourge made of *Three Thongs*, either of a Bulls Hide, or the Hide of an Ass or Calf; and sometimes in notorious Offences, to increase the pain they tied certain *huckle-bones*, or *Plummets of Lead*, or *sharp Thorns* to the end of the Thongs; but yet God himself had limited them not to exceed Forty stripes, *Deut. 25. 3.* Wherefore the Scourge consisting of three Thongs, the Sufferer at each blow received Three stripes, and in their greatest correction were given Thirteen blows, that is Forty stripes save one; and this number they observed as we might learn from Paul, *2 Cor. 11. 24. Five times received I of the Jews Forty stripes save one.*

Though this sort of Scourging among the *Jews* was a sore punishment, yet likely much worse among the *Romans*, that did not observe the number of stripes to which the *Jews* were limited; so that Christ received many more, though I cannot say as some have said, That Christ endured *Five thousand three hundred seventy and five stripes*, another, *Five Thousand*, another, *So many times Three stripes as there be Bones in a Mans Body*,

Body, which according to some, are *Two hundred seventy and six*. But these are but Conjectures; yet doubtless the stripes which Christ received were many, the *Roman* Souldiers being set on by the *Jews*, who yet being Heathen, and Scoffers of Christ, were forward enough of themselves to multiply their blows upon him.

3. This Scourging which Christ endured was grievous; for *Pilate did it to satisfie the wrath and rage of the Jews to Christ, that he might let him go*. *Pilate* had no mind to condemn him to die, and yet he saw the envy and the malice of the Chief-priests and People against him was exceeding great, and that they would not be pacified if he should let him go unpunished, and therefore useth this policy to Scourge Christ, hoping that after that they would prosecute him no further; this then being *Pilates* end, it was not some small correction, but some severe and sore Scourging that he thought might allay their great fury against him. This was the Governours end in Scourging Christ, *Luke 23. 26. I will therefore chastise him and release him*. Therefore? why, how cometh in this Therefore? He had
but

but said, *I find no fault in him, no, nor yet Herod, neither is any thing worthy of death done unto him, and now in-ferreth I will Therefore chastise him and release him; a wretched consequence; if he were Innocent, without fault, he was not worthy of Death, no, nor scourgings; therefore I will release him; yes Pilate, this was Justice, this was sound Reason and Conscience; Ah but, therefore I will chastise him and release him, this was cursed humouring of malicious Men, so to scourge him in that cruel manner that he hoped would save him from death, when the Jews should see what shame, and tormenting pain he had put him to. Oh how will Pilate answer Christ at the Day of Judgment, when Christ shall be the Judge upon the Throne, and Pilate accused at his Bar! If Christ should demand, Pilate, thou hadst a mind to save me from being Crucified, and saidst it was in thy power to Crucifie, and in thy power to release me, thou thy self didst pronounce me Innocent, what then didst thou mean, to say, Thou wouldst chastise me and release me? If I had been guilty why wouldst thou release me? And if I were Innocent why wouldst thou chastise and*
scourge

scourge me? This was Pilate's Policy to save Christ from being Crucified, but it was his Injustice so sorely to scourge him to please unreasonable and malicious men.

4. That Christ was severely scourged appeareth also from Pilates bringing forth the Lord Jesus when he had been so chastised, Joh. 19. 1. Then Pilate therefore took Jesus and scourged him, Vers. 4. Then Pilate went forth again and saith unto them, behold, I bring him forth to you, that ye might know that I find no fault with him. 5. Then came Jesus forth, wearing the Crown of Thorns and the purple Robe, and Pilate saith unto them, Behold the Man. Which Pilate seemed not to speak in scorn and derision, but out of pity and compassion, Behold the Man! As If he had said, I have found no fault in him, yet to satisfie your desires to have him punished, I have sorely chastised him, my Officers and Souldiers have been severely scourging of him, many wounds and gashes are made in his Flesh, he hath been beaten till he bleeds, his very Countenance is much changed, Behold the Man! Can ye behold him in this suffering and desire any thing more, any thing worse should

should be done unto him? Behold he is a sorrowful Man: Behold he is a Man washed in his own Blood, methinks when ye do behold him, what I have done unto him, ye should be moved with compassion, and prosecute him no further, if you have the Hearts of Men, Behold the Man, and let him be released.

This scourging of Christ was plainly foretold, *Psal. 35. 15. But in mine adversity they rejoyced, and gathered themselves together, yea the abjects gathered themselves together against me, and I knew it not; they did tear me, and ceased not.* *Isai. 53. 4. Surely he hath born our griefs, and carryed our sorrows, yet we did esteem him stricken, smitten of God and afflicted.* *Isai. 50. 6. I gave my Back to the Smitters, and my Cheeks to them that plucked off the Hair.* And Christ foretold this unto his Disciples, *Mat. 20. 19. And shall deliver him to the Gentiles, to mock and to Scourge, and to Crucifie him—Mark 10. 24. Luke 18. 32.*

From this part of Christs Sufferings we might be instructed,

1. How

1. How we should grieve for our sins, because Christ was so severely scourged for our sakes; for he had not one sin, for which he should receive one stripe, but we had many sins for which Christ endured many stripes. *Isai. 53.5.* But he was wounded for our Transgressions, he was bruised for our Iniquities. Oh what Love was this in Christ to us, that when we had offended he was willing to be scourged! when we had committed so many faults, he should undergo so many stripes! Can ye think how ye have sinned, and think again how Christ was scourged, and not hate your sins and grieve for them, that brought such stripes, such wounding and such smarting stripes upon your Lord? Methinks if Christ did feel many blows for many sins, we should shed many tears, and have many sighs, and many groans for many sins, when it was Our many sins that were the cause of Christs many Stripes.

2. How should we admire the Wisdom and the Grace of God, that by the Stripes inflicted upon Christ, the wounds that sin had made in our Souls should be healed! The Wisdom of God is wonderful in this,

this, to find out such away, that the scourgings of his Son should be the cure of our Souls, his woundings our healings, 1 Pet. 2. 24. *By his Stripes we are healed*: And the Grace of God is in this to be admired, that when he might have laid the strokes of his revenging Justice upon us, he would accept the scourgings of his Son for the punishment of our sins, that we might not be scourged for ever. We had deserved to be broken in pieces with his Iron Rod, Psal. 2. 9. and to be beaten with the Rod of his Wrath, Lam. 3; But we are saved and delivered by the stripes that were laid upon his Son. Our Wounds were *Killing wounds*, but the Wounds of Christ are *Healing Wounds*. Oh what a *Chirurgion* is the Son of God, that makes a Balsom of his Sores, to heal and cure ours! What manner of *Physician* is this, that by his own Blood fetched from his Body by cruel stripes and blows, makes a Potion for diseased Sinners, and thereby cures all their Maladies! Oh think of this till you do admire the Wisdom and the Grace of God.

3. *What an effectual and powerful and*
pre-

prevailing Advocate have we in Heaven! When Christ was scourged, we read but little or nothing that he said: They laid on their heavy hands, while Christ was silent, but every Lash they gave our Lord, did speak and cry aloud in our behalf: we could Answer nothing unto God, because we had offended, and Christ said nothing unto Men, when he was scourged: but every drop of Blood that Men did cause to fall from his Back, and Breast doth plead, and cry and call aloud to God for Mercy to the Souls of them that do repent and do believe; so many Stripes our Lord and Surety did receive, so many Tongues he hath to plead our cause; and so many Marks and Prints that were made upon his Back, so many Arguments he hath for to alledge unto his Father that he would be reconciled to believing and repenting sinners.

O

4. What

4. What a dreadful case must they be in that are to be punished for their own Transgressions! For if Gods own Son was thus scourged and chastised when he had no sin of his own, but only stood in in the room of Sinners, what Plagues and Blows, what Stripes and Scourgings, worse than any Scorpions shall be inflicted upon them, that must bear the wrath and curse of God in their own Souls, and Bodies to all Eternity? If ye are Ignorant of the will of God and so long cannot obey it, ye shall be beaten with stripes; and if ye *know* the will of God, and yet will not conform unto it, ye shall be beaten with the more Stripes, *Luk. 12. 47, 48.* And if the Stripes laid on our Saviour for our sins by Men, were so exceeding grievous, what Tongue can tell, or what Heart can possible conceive the heavy weight of the stroaks of a sin-revenging God, inflicted upon sinners for their

their heinous and innumerable Violations of his Law? Rouse up, ye careless and secure sinners, that continue to this Day in your enmity and hostility to the God of Heaven; flatter not your selves that ye shall escape without Scourgings, when ye hear how the Son of God for the sins of others was severely scourged.

5. How willing and resolved should we be to suffer Scourgings for the sake of Christ, when he hath been so scourged for our sakes?
The Disciple is not above his Lord, nor the Servant above his Master; and if Men have thus abused Christ, let not his Followers think it strange, if they be called to suffer unto Scourgings. Christ himself hath foretold that the time should be when some of his Disciples should be delivered unto Councils, and should be scourged, *Mat. 10. 17.* and this was fulfilled, *Acts 5. 40. & 16. 12. & Heb. 11. 36. And*

others had trial of cruel mockings, and Scourgings, yea moreover of Bonds and Imprisonment. And in the Reign of Dioclesian, Proclamation was made, That the Holy Scriptures by burning of them, should be abolished, and that such as retained the Christian Faith should be deprived of their freedom, and after that in another Proclamation it was added, That Ministers should be Imprisoned, and with all means possible should be constrained to Sacrifice, and of those that did refuse, some were scourged from top to Toe; and others suffered other grievous punishments. Another also in the Reign of the said Emperour, being commanded to Sacrifice, refused, whereupon a charge was given, That he should be hoisted up on high, and his whole Body to be scourged, and the Flesh to be rent in pieces with the Lash of a Whip, and when all the Bones lay bare, they poured Vinegar mixt with Salt into the festered wounds
and

and bruised parts of the Body; then a Gridiron with hot burning Coals was prepared, and that which remained of his Body, was laid thereon to be broiled, and a slow Fire made under it, to consume it by little and little, lest death should quickly deliver him of his pain. Euseb. Eccl. Hist. Lib. 8. Cap. 3. & 6. Thus, as Christ was tied to a Pillar and scourged; so these and many more of Christs Servants bound themselves to the Pillar of Patience, and endured Scourgings for the sake of Christ.

6. If we are corrected and chastised by God himself, we should patiently bear it and submit unto his will; forasmuch as Christ Gods own Son hath endured Scourging, whereby he hath Sanctified our afflictions, and given us an example of patience and submission. Besides, we need Correction as well as Instruction, by reason of the

remainders of Corruption, that it might be purged out; moreover this is Gods usual Method with his People, for whom the Lord loveth, he chasteneth, and scourgeth every Son whom he receiveth, Heb. 12. 6. Whence the usual saying is, That God had but one Son without sin, but he had never a one without Scourging. Gods own Son that came into the World without sin, yet went not out without Scourging. For Pilate took Jesus and scourged him.

8. Though he was so severely scourged, yet this added to Christs Sufferings, That their bloody Minds were not satisfied, but still insisted that he should be Crucified. Pilate had endeavoured many wayes to release Jesus out of his Bonds, and to deliver him out of their hands, but by none could he pre-

prevail; which was a grief and trouble unto Christ, to see their cruelty and Ingratitude against him, though he knew he should suffer, and was willing so to do. That Pilate might avoid condemning of him, he used these Seven wayes of Policy:

1. That he might free himself from the guilt of Innocent Blood; He spake unto them that they would take him and Judge him themselves according to their own Law: That seeing them bent upon his death, and that through envy they had delivered Christ to him, he might not pass the Sentence upon him, *John 18. 31.*

2. To put this business off from himself, he took occasion from the report that he was a Galilean, to send him unto Herod to be tried before him, *Luke 23. 6, 7, 8, 9.* This was his Policy to
O 4 have

have prevented his own Sentencing of him, but yet it was his Iniquity that when he found him Innocent, he did not deliver him, but sends him to another.

3. When he saw they brought him back again to him, *He speaks with strength of Reason to them, and with fair words would have allayed the heat of their rage against him*, saying, I have examined him before you, and I have found no fault in him, and I sent him with you to *Herod*, and he hath found no cause of Death in him neither; why then will ye persist still in your desires that he should be Crucified? It is against Equity and Justice, it is against the Light and Law of Nature that Innocency should be punished, and a Man in whom there is no fault should be put to such a shameful, painful death; therefore leave off now and let him go.

4. When

4. When thus he could not prevail, *he makes a motion to them that Christ should be set free in honour of their great Feast*, and puts *Barabbas* a most vile, flagitious Person in Nomination with Christ; that they might choose one of these two, hoping that they would not Vote for the basest of Men to be set free, and leave such a one as Christ to suffer death; but this Policy did not take neither, for they chose *Barabbas* and not Christ.

5. Then he takes Christ and delivereth him to the Souldiers to be so severely Scourged, that when they saw him so chastised they would be satisfied without his death, and to move them to compassion he brings him forth, as a most affecting Spectacle, saying to them, *Behold the Man*; Look upon his beaten, bleeding Body, and let him go; but this

prevailed not, but still they stand that he must die.

6. *He expostulateth with them still*, and three times one after another enquireth since they chose *Barabbas*, what they did intend should be done to *Jesus*; they said, Let him be Crucified; to whom *Pilate* replies, How! Crucified! Why so, what Evil hath he done? I told you before, and I tell you again, I have found no fault in him. Yet still they cried out more and more, Let him be Crucified.

7. When he saw that he could prevail nothing, but that rather a Tumult was made, and that they would not be satisfied without his Blood, he would have yet deterred them *by what he did, and by what he said*, Mat. 27. 24.

1. *By what he did*, for he took Water and washed his hands before the

the Multitude, that so by this Ceremony he might affect their Minds, and if it may be stop their Proceedings. The Jews in case of Blood-shed had this Ceremony appointed them by God, *Deut.* 21. 1, to 10. *If a Man were found slain in the Field, and it was not known who did it, the Elders of the next City, were to wash their Hands over the Heifer that was Beheaded, and were to say, Our Hands have not shed this Blood, neither have our Eyes seen it, be merciful O Lord unto thy People Israel, whom thou hast redeemed, and lay not Innocent Blood unto thy People of Israels charge.* Now though Pilate was an Heathen, yet living among the Jews he understood many of their Laws and Ceremonies, and therefore using this washing of his Hands, he would give them to understand that he would have nothing to do in shedding of the innocent Blood of Christ.

2. By

2. *By what he said*; his words and actions too declare to them that he did not approve of the death of Christ; for he said, (1.) *I am Innocent of the Blood of this Just Person*: I own it not, I like it not, it is not long of me, it is your doings. (2.) He said, *See ye to it*. When this Blood shall be reckoned for, all the blame and guilt shall lye upon your Head, ye by your incessant clamours, and by your importunate Out-cries against him, even to the raising of a Tumult do compell me, though unwilling, to yield unto you; but take heed what ye do, *See ye to it*. But nothing that *Pilate* did say or do, did move them to desist, but they answer, *His Blood be on us and on our Children*; If he do unjustly die, let God punish us and our Posterity for his Blood: and this Blood hath been upon them from Generation to Generation ever since.

It

It cannot be but a great affliction to an Innocent Man, to see others obstinately resolved, and maliciously endeavour to take away his Life, especially of whom he hath deserved better; but to see them frustrate all means of Justice, and right or wrong will have his Blood; Oh how did the cries and clamours of malicious Tongues afflict the Ears and Heart of Christ; when *Pilate* brought him forth willing to release him, for Christ to hear them with loud Voices cry out and say, Crucifie him, Crucifie him, *Joh.* 18. 6. *Pilate said, I find no fault in him, take ye him and Crucifie him; I see no reason to do it; they reply, We have a Law and by our Law he ought to die. Vers. 7. If thou let this Man go, thou art not Cæsars Friend. Vers. 12. Pilate said, Behold your King!* they reply, crying out, *Away with him, away with him, Crucifie him.* *Pilate saith, Shall I Crucifie your King?* They an-

answer, He is none of our King,
We have no King but Cæsar, Verſ.
14. 15. The Obſtinacy of their
Hearts, and the Out-cries of their
Tongues againſt him, and their
implacable Malice to him, might
well bereckoned as another part
of the Sufferings of Chriſt.

9. Another part of Chriſts Suf-
ferings was, that *He was Condem-*
ned by Pilate to be Crucified. Al-
though he had ſought ſo many
wayes for to releaſe him, and
had ſo often declared him to be
Innocent, and without any fault
at all, yet now at laſt ſitting on
the Judgment-Seat, he Condem-
neth him to the Croſs; *Mat. 27.*
26. He delivered Jeſus to be Cru-
cified. *Luke 23. 25. He deliver-*
ed Jeſus to their will. How
ſtrange was this, that he that with-
ſtood his Death ſo much, ſhould
now deliver him not only unto
death,

death, but also to their will, to do unto him as they pleased; to deride, scorn, torment him as they would: Why if a Prisoner be Condemned to die, yet he should suffer death according to the Law, and not according to the will of them that hate him: and yet *Pilate* leaves Christ not only to be put to death, but to their wills too, which was more and worse than death. Alas, how did *Pilate* go against his Conscience? He had before absolved him, and yet after did Condemn him: If he deserved to be Condemned, why did he absolve him? And if he had absolved him, why should he now Condemn him? What doth the washing of his Hands profit him, when his Soul became guilty of his Blood? What doth it avail, to tell the People, *I am Innocent of the Blood of this just Person*, and yet before the People upon the Judgment-seat Condemn him
to

to die & He had condemned it for an Evil in the *Jews* to desire him to be Crucified; and yet he doth what before he did condemn. But what was the cause why *Pilate* that had so long refused, did at last yield to Condemn Christ to death? Two reasons in the Scripture are given of this.

1. *The obstinate and continued Clamours of the Chief-priests and of the People*, that would not be satisfied except he did Condemn him: *Luke 23. 23. And they were instant with loud Voices*, requiring that he might be Crucified; *and the Voices of them, and of the Chief-priests prevailed.* They began to make a Tumult, when they could not have their wills against Christ, which when *Pilate* saw being willing to content the People, he delivered him up to be Crucified: *Mark 15. 15. And so Pilate willing to content the*

the People, released Barabbas unto them, and delivered Jesus, when he had scourged him, to be Crucified. Too great obstinacy of the Jews meeting with too great facility and flexibleness in Pilate to yield unto them, betwixt both Christ though Innocent, was sentenced to Death.

2. *Pilate was afraid of being accused by the Jews before Caesar, whereby he feared he might have lost his place of being his Deputy, if not Arraigned for his Life, for not executing one whom all the Chief-priests, Elders and People had charged and accused, for saying he was a King. Joh. 19. 12. The Jews cried out saying, If thou let this Man go, thou art not Cæsars Friend: whosoever maketh himself a King, speaketh against Cæsar. 13. When Pilate therefore heard that saying, he brought Jesus forth, and sate down in the Judgment-seat, — 14. And said,*

said, Behold your King. 15. The Chief-priests answered, We have no King but Cæsar. 16. Then delivered he him therefore unto them to be Crucified. Thus, partly to satisfy the stubborn humour of an enraged People, and to save himself from being suspected, or called to an account for being an Enemy to *Cæsar*, in favouring of Christ, *Pilate* contrary to Justice and the dictates of his own Conscience, sitting in the Judgment-seat gave Sentence upon Christ, that he should be Crucified.

But this carnal Policy was no security to him; for (as *Josephus* writes, *Antiq. Lib. 18. cap. 5.*) *Pilate* was accused to *Vitellius* who had been Consul, and who at that time governed *Syria*, when *Pilate* had shed the Blood of many Persons, for which Fact *Vitellius* sent *Marcellus* his Friend, to take charge of *Judæa*, commanding *Pilate* to return to *Rome*,
and

and to satisfie the Emperour in those things whereof the People had accused him : and *Eusebius*, *Lib. 2. cap. 7.* records, that this *Pilate* fell into such misery, that necessity constrained him to use violence upon himself, and became his own Murtherer; the Justice of God not long winking at his wickedness. And the same *Vitellius* coming to *Jerusalem* degraded *Caiaphas*, and dispossessed him, and advanced *Jonathan* the Son of *Ananus* to be High-priest. Thus those that condemned Christ, were in a little time by the Providence of God put out of their Seats, from whence they had given Sentence against his Son.

The Lord *Jesus* had been Condemned before in the *Ecclesiastical* Court, and pronounced worthy of death; but the particular kind of death was not there determined, as not being in their power;

power, but now he was Condemned again in the *Political* Court, and the manner of his death concluded; that is, that he should be Crucified. O what Heart that is not harder than the Adamant, can think of this, and not be dissolved into Tears? What Eye that hath Tears to shed for other things, can continue dry at the mention of the Condemnation of the Innocent and spotless Son of God? Suppose your selves to stand within the hearing of *Pilates* voice, saying, *Take him and Crucifie him*; suppose your selves to stand within sight of *Jesus* a Prisoner at his Bar, patiently receiving of his doom, what commotions and passions, and workings of affections would this raise in your Hearts, and make you go away, weeping, and lamenting and wringing of your Hands, and say, *Alas our Lord and Saviour is Condemned! Alas the Lord of Glory is Sentenced to a death of greatest Ignominy*

nominy and disgrace! And that which should still affect your hearts the more, is, *That this is befallen him for our sins; we should have been condemned to Hell, and he is condemned to the Cross. Wo is us that we have sinned, for which the Prince of Life is Sentenced to die!* If you were to stand in an Earthly Court, where Justice was perverted, and contrary to all Equity and Right, without sufficient Witness against the Person Arraigned at the Bar, yea, when his Innocency hath appeared, and been confessed openly by the Judge upon the Bench, should notwithstanding be condemned to a cruel death; what pity would this move you to, what shaking of the Head, what lifting up of Eyes and Hands, and what weeping would this cause in any, that loved Innocency and were haters of Injustice?

Why, Faith should be to you
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instead of Seeing and Hearing, and the firm belief and perswasion of your Heart that this was done to Christ, should affect and break your Hearts with grief for sin, that was the cause of the Condemning Sentence pass'd upon your Lord. From this part of Christ's Sufferings we might learn,

1. *That there was no mercy shewn to Christ our Saviour, that infinite mercy might be shewn to us that were sinners.* Christ had no favour from the Chief-priests, Elders or the People of the Jews, nor from Pilate at the last, that we might be received for his sake, and upon his account, into the favour of God; that that might be regained by his Sufferings, which we had lost by our sinings.

2. *That the Sentence of Condemnation upon Christ our Saviour, is a ground of comfort to Believers against the terrours of the Day*
of

of Judgment: For if any thing make us tremble at the Thoughts of that approaching Day, it is our Sins, whereby we are made obnoxious to the Condemning Sentence of the Righteous God; but here is the support of true Believers, that when Men Condemned Christ our Surety, in that very Hour God condemned our sin. *Rom. 8. 3. For what the Law could not do, in that it was weak through the Flesh, God sending his own Son, in the likeness of sinful Flesh, and for sin, condemned sin in the Flesh.* For Christ was Condemned twice, that we might not be Condemned once: There was Condemnation after Condemnation passed upon our Lord and Surety, that there might be no Condemnation at all to them that be in Christ Jesus, *Rom. 8. 1.*

Sentence being given that Christ should be Crucified, there were

were several things done to him
betwixt his Condemnation and his
Execution, that must be reckon-
ed into the Number of his Suf-
ferings, and shall be here annex-
ed to the former: Therefore,

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and being given that
Christ should be Crucified, there
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C H A P. XI.

*Christ delivered to the Executioners :
Crowned with Thornes, cloathed in
Scarlet, Spit upon, &c.*

TEnthly, Our Lord Jesus being Con-
demned, was delivered up into the
hands of the Executioners, that took charge
of him to Inflict the Punishments upon him
that he was adjudged to undergo, *Mat. 27.*
27. Then the Souldiers of the Governour
took Jesus into the Common-hall. These are
concluded by some to be the Serjeants or
Ministers or Officers for Executing Cor-
poral Punishments, in which Cases the
Romans used Military men, and so they
did in the Crucifying of Christ, and these
that took Christ to Crucifie him, were in
Number four. John 19. 23. Then the Sout-
diers, when they had Crucified Jesus, took his
Garments (and made four parts, to every
Souldier a part.) These having Christ Com-
mitted to them, they call together also the
whole band of Souldiers, which being to
Safe-guard the person of the Governour,
and to keep down Seditious and Discon-

314 *The Lords Sufferings shewed*

tented Persons were not a few, but several hundreds: and all these, even the whole band of Souldiers were called and gathered about Christ, as called to see some pleasing and delightful sight, to satisfie their Eyes in beholding what was done unto him, or their Malice, in abusing of him; and who can tell what Christ did suffer amongst them, being under a Sentence of Death, and delivered up unto their wills, to say or do what they listed to him?

Eleventh, *Christ was stripped of his Cloathes*, Mat. 27. 28. which was usually done before a man was scourged, that all the parts of the Body might have the stripes inflicted on them: our first Parents, and we in them, had lost the Robes of Righteousness, Holiness, and the Image of God, and then being naked were ashamed; and our Lord Jesus being to be scourged, and satisfie for our Sin in losing of the Robes of Innocency, was stripped of his Cloathes, which was matter of Reproach and Shame.

Twelfth *They put on him a Scarlet Robe.*
Matt.

Mat. 27. 28. Or they clothed him with Purple, *Mar: 15. 17.* As they made Christs Body bare that they might scourge him, so having put him to that pain, by way of scorn, they put upon him a Purple or a Scarlet Robe, as one that had affected the Title and Honour of a King. But the Word that *St. Matthew* useth, doth signifie a *Souldiers Coat*, an Habit for a Man of War: but whether it were a Kingly Robe, or a Souldiers, or a Warriors Coat, it was put on him in Contempt and for Derision. And as some conceive, not a Robe fresh and new, but some old-worn, and by-cast Garment, or Coat, yet of a Scarlet Colour, as good enough for him, that aimed to be a King, but had fallen short thereof. And from this part we might learn,

1. That *Christ in the midst of his abasement and sufferings, was indeed the King of his Church*; for what the Souldiers did to Christ in scorn, deriding him as King, that God owned him to be in good earnest.

2. That *Jesus Christ was the Captain of our Salvation*, the noble and the valiant Warrior, that did alone Invade and set upon the Enemies of our Souls, that would rather die, than quit the Field; and by dying overcome, in *Herods Palace* Christ

was cloathed in scorn with a white Robe, but thereby his Innocency was signified; and in *Pilates Hall* with a Soldiers Coat of a Red Colour, because he was then as our Lord and General, conflicting with the Powers of Hell, and it was a bloody Battle that he fought, and so the Son of God was White and Red. *Cant. 5. 10.* And whilst he was thus Meek and Patient in his Sufferings, for his People, yet as cloathed in a Coat of Maile, like a Mighty and Valiant Man of War, he was getting of the Victory over all his and our Enemies; and thus he is described, *Isay. 63. 1. Who is this that comes from Edom, with dyed Garments from Bozrah? this, that is glorious in his Apparel, travelling in the greatness of his strength? I that speak in Righteousness, mighty to save. ver. 2. Wherefore art thou Red in thine Apparel, and thy Garments like him that treadeth in the Wine-fat? v. 3. I have trodden the Wine-press alone, and of the People there was none with me; for I will tread them in mine anger, and trample them in my fury, and their Blood shall be sprinkled upon my garment, and I will stain all my raiment. ver. 4. For the day of Vengeance is in my heart, and the year of my Redeemed is come. v. 5. And I looked, and there was*
none

none to help, and I wondred that there was none to uphold, therefore mine own arm brought Salvation to me, and my fury, it upheld me. v. 6. And I will Tread down the People in my anger, and make them drunk in my fury, and I will bring down their strength to the Earth.

3. This should Correct the Levity of Men and Women in their Apparel; and the vanity of our hearts in priding our selves in the adorning of our Bodies. This Age is risen to a shameful height of Lightness, Immodesty, and Vanity in their outward Dresses; and many Professors themselves are taken with it, priding and pleasing themselves with plaiting the Hair, forbidden by *Peter*, 1 *Pet.* 3. 3. with broidered Hair, cryed down by *Paul*, 1 *Tim.* 2. 9. With locks and curles, instead of a quiet and meek Spirit, and of Good Works, which better become Women professing Godliness: which two Scriptures I would wish you use, as a Looking-glass to adorn your selves by; and withal, remember, that Cloathing of the Body was appointed to our First Parents as a covering of their Shame, and a monument of their Sin, which you do use to glory in, which should make you blush for shame, to remember the first Institution of them; as

also, that this was one part of our Saviours Suffering, when he was to satisfie for our Levity, Vanity, and Pride in Apparel, that he was stripped Naked, and had Apparel time after time in derision and scorn put upon him.

Thirteenthly, *They put upon the Head of our Blessed Lord a Crown; but alas, it was a Crown of Thornes, a Crown, further to deride and scorn him, a Crown of Thornes, further to Torment and pain him; never Head did so deserve a Crown of Gold, but yet he wears a Crown of Thornes, Mat. 27. 29. A Crown not full of Gemms and Jewels, but full of pricking, piercing, wounding Thornes; one Writer saith, That the Sacred Head of Jesus Christ was wounded with this Thorny Crown in Seventy Two places, and some say more; but no doubt it put him to much pain, for it went about his Head, Mar. 15. 17. And being thrust close on to his Head, must cause the Blood to Issue out: the piercing of one Thorn in our Flesh causeth to us great smart and grief; a Thorn in a Mans foot or finger, makes him to complain, and cannot have ease till it be out: Oh what was it then for*
Christ

Christ to have so many Thornes forced into his Head with Iron Gloves of cruel Soldiers! how did the blood of his scourged Body wet and dye the inside of his Garments! and the blood of his Head wounded with the Thornes running down his face, dropping on his Clothes, colour the out-side thereof, that within and without they were Bloody red! When *Abraham* was about to offer up his Son *Isaac*, the Angel of the Lord called to him to hold his hand, and *Abraham* looked, and beheld behind him a Ram caught in a Thicket by his Horns, and that he took out of the Briars and offered in the stead of *Isaac*, Gen. 22. 13. As that Ram was caught in the Thicket before it was offered for a Sacrifice, so Jesus Christ was Crown'd with Thornes before he offered himself upon the Cross a Sacrifice for our Sins.

When *Adam* sinned, the Ground was Cursed for his sake, Thornes also and Thistles it brought forth, Gen. 3. 17, 18. And when Christ did come to satisfie for his Sin, a Crown was made of the Thorns which the Ground, so Cursed, did bring forth, and set upon the head of the Second *Adam*. From this we might be in-

structed in these particulars.

1. That when our First Parents were Planted by God himself a noble Vine, to bring forth the Grapes of holiness and obedience, they did Degenerate into a strange Vine, and brought forth wilde Grapes, they were set as Trees of Righteousness in the Garden of God, to have born the sweet and pleasant Fruits of perfect Conformity to the will of their Maker, but they soon became like Brambles and wild Trees in waste ground, that brought forth the Briars and the Thorns of Disobedience and Rebellion, and Jesus Christ the *Second Adam* did wear a Crown of Thorns to expiate the Guilt of Man so much Degenerated.

2. Our sins were like to Thorns that would have pricked and pierced our Souls and Consciences to Eternity; our Sins would have been as Thorns, not in our sides, but in our Souls, but to take them out from us, he had them put upon himself: when a man is free himself from trouble in which another is Involved, and will not bring himself into trouble to help another out, it is expressed by this Proverb, *I will not take a Thorn out of anothers Foot to put it in mine own*: but our Lord Jesus

Jesus was at rest and ease in the Bosome of his Father, and free from those troubles in which mankind had involved themselves, but he did come and take our sins that were as thorns, and bear them on his Head, and afterwards in his Body on the Cross, 1 *Pet.* 2. 24.

3. We have had our Heads full of worldly cares, carking more how to get the world, than Heaven, and how to be Rich, then how to be Good, and how to provide for the Body, then how to save the Soul, and these anxious and vexatious cares have been like thorns in choaking of the Word when we have heard it; and to procure pardon for their worldly thorny cares, Christ did wear a Crown of Thorns; these Thorns have pierced the Heads and Hearts of many with deep sorrows, and the Head of Christ was pierced with thorns to take away the guilt of our sins.

4. When God hath placed us under the means of Grace, and the Rain of Heavenly Doctrine hath fallen oft upon us, yet we are like unto the Earth that drinketh in the Rain, and bringeth forth nothing but Thorns and Briars, whose end is to be burnt, *Heb.* 6. 8. Had not our

Lord Jesus worn this Crown, and endured sufferings to the shedding of his Blood for the making of us fruitful. We were like the sluggards Field, grown all over with Thorns and Nettles, but Christ hath suffered, that we might become a fruitful Garden unto God.

5. Jesus Christ hath worn a Crown of Thorns, and every true Believer shall have a blessed Crown. But what! Can Grapes be gathered of Thorns, or Figs of Thistles? No; but yet out of the Thorns that Christ did wear, might a gracious soul pick and gather everlasting comfort, for because Christ was Crowned with Thorns, we are *Crowned with loving kindness and tender mercies*, Psal. 103. 4. and shall be *Crowned with a Crown of life*, Jam. 1. 12. and with *a Crown of Righteousness*, 2 Tim. 4. 8. and with *a Crown of Glory*, 1 Pet. 5. 4.

6. This should teach us patience in the midst of troubles and afflictions, troubles are like to Thorns, they do disquiet and pierce our minds, but remember your Lord and Master wore a Crown of Thorns, but now is Crowned with Glory and Honour; and if God call us to go the same way, a thorny way, a way full of tribulation

to an everlasting and incorruptible Crown,
Let us by Faith behold Christ wearing
a Crown of Thorns, and in patience
possess our souls: as the Lilly is among
the Thorns, so is Christs Love (or Church)
among the Daughters, *Cant. 2.2.* In this
world Briars and Thorns are with Gods
people, and they dwell among Scorpions,
*Ezek. 2. 6. The best of wicked men are as
briars, and the most upright sharper then a
thorn Hedge, Mic. 7. 4.* And if we are
molested and afflicted with these Thorns,
remember we are thereby but made con-
formable to Christ our Head, who on his
head did wear a Crown of Thorns.

Fourteenthly, Jesus Christ having a
Scarlet Robe upon his Back, and a Crown
of Thorns upon his Head, *They put a Reed
into his right hand*; and this Reed was to
him for a Scepter: Earthly Kings have
their Golden Scepters, and their Crowns
of pure Gold; but the King of Kings, the
Son of God, had a Crown, not for Ho-
nour, but in scorn, therefore made of
Thorns, and not of Gold; and a Scepter,
not that they would submit unto, or truly
reverence, therefore a Reed put into his
Hand;

Hand ; and not a Golden Scepter ; a Reed is weak and easily shaken with water and with wind ; with water, 1 King. 14. 15. *For the Lord shall smite Israel as a reed is shaken in the water ;* and with wind, *Matth. 11. 7. What went ye out for to see ? a reed shaken with the wind ?* And hereby they would denote the weakness and inconstancy of the Kingdom, that they thought Jesus did aspire after, but in this there was a mystery which they understood not ; for as some do write, there are some kind of Reeds, whereby venomous Creatures are driven away, and are deadly unto Serpents ; our Lord Jesus therefore in his sufferings, having the Old Serpent, and the Old Dragon in pursuit, taketh a Reed into his hand, to signifie that he would break the Serpents Head, and deliver us from the power of those infernal Serpents.

Fifteenthly, Having thus adorned, or rather abused the Lord Jesus Christ, and setting him before them with his Scarlet Robe, and Crown of Thorns, and Reed in his Hand, *They do mock him, and deride him, and that with gestures, and with words,*

words, for they bowed the Knee unto him, and said, *Hail King of the Jews*, Matth. 27. 29. The Lord Jesus Christ is worthy of all Adoration and Worship, both from Angels and from men, Heb. 1. 6. *Let all the Angels of God worship him*, Rev. 4. 10. *The four and twenty Elders fall down before him that sat on the Throne, and worship him that liveth for ever and ever, and cast their Crowns before the Throne, saying*, v. 11. *Thou art worthy, O Lord, to receive glory, and honour, and power: for thou hast created all things, and for thy pleasure they are and were created*. Rev. 5. 11. *And I beheld, and I heard the voice of many Angels, round about the Throne, and the Beasts, and the Elders, and the number of them was ten thousand times ten thousand, & thousands of thousands*, v. 12. *Saying with a loud voice, Worthy is the Lamb, that was slain, to receive power, and riches, and wisdom, and strength and honour, and glory and blessing, &c.* But he that is thus adored by Angels and Saints, is derided by sinful men, as before by the people of the Jews in his Prophetical Office, blind folding, and striking him, and saying, *Prophecie who it was that smote thee*; so here in his Kingly Office, by the Souldiers that were Gentiles, setting him in

in the resemblance of a King, in derision and contempt, bowed the Knee before him, saying, Hail King of the *Jews*.

Sixteenthly, When they had done this, *they spit in his face*, they worshipped him in jest, but they did spit in his face in earnest, but both to reproach and vilifie him. To spit in a mans face, is a sign of great contempt: Oh what an abuse was this, to spit in the face of that person that was the most high God! that Face that was to be revered by glorious Angels, was dishonoured with the loathsome spittle of filthy Varlets; but hereby Christ did wash the Face of our Souls from that pollution and detestable foulness that was upon them by reason of our sin. But this hath been spoken of before, only here consider, that the blessed Face of the Son of God was spit upon several times, and by several people; before the *Jews* did spit upon him, and now the *Gentiles*, and this was the indignity and disgrace that both *Jew* and *Gentile* did to Christ, when he came to save both *Jew* and *Gentile*.

Seventeenthly, *They took a reed and struck him on the head.* Many a blow had Christ received already, and yet they lay more on him still; but observe that this was when the Crown of Thorns was upon his Head, that they struck him on the Head, to put him still to greater pain, by their striking on the Crown of Thorns to drive the Thorns farther into his Head, that the Wounds made thereby may be the deeper. But if it were a Reed with which they did strike him, could this hurt or pain him? To this is answered, In those Countries there were Reeds, of which, when grown, Staves were made, which men might lean upon, and so *Egypt* is compared to a Staff of a bruised Reed, 2 *King.* 18. 21. Now the striking Christ on the Head with Staves when he had the Crown of Thorns, added to his pains; and this was the ingratitude of the World, that he was beaten both by *Jews* and *Gentiles*; he found mercy from no sorts of men, that all sorts of men might find mercy with God.

Eighteenthly,

Eighteenthly, Having thus mocked and reproached Christ in that Kingly Habit they had put upon him, *they took off that Scarlet Robe again from him.* But what! Was the putting of it on a part of Christs sufferings, and the taking of it off too? Yes; the one was done to put him to scorn, and in the other they put him to pain; for being put upon his Scourged, Wounded Body, it had entered into his Sores, and sticking in his Wounds, could not be pulled off without exquisite and tormenting pain; as we experience in plucking off of any Cloth that sticketh fast to any Sore or Wound; when the skin was by scourging taken off his *Shoulders, Sides, Back and Breast*, a Garment could not be put upon the Raw Flesh, nor after a while, be plucked off, without much smarting pain.

But this might be also done to answer to the Type, for when *Josephs* Brethren had determined to cast *Joseph* into a pit, they stript *Joseph* of his Coat, his Coat of many colours that was on him, *Gen. 37. 23, 24.* So both *Jews* and *Gentiles* having resolved that Christ should be put to death, they first took off his Scarlet Robe,

Robe, but the Crown of Thornes they took not off.

Nineteenthly, *They put upon him his own clothes again*; why they did this, some say, was, that he might be known as he was led along the Streets; but this is not likely, for they might have known him by the *Crown of Thorns* that was upon his Head, and by his *marred Countenance*, by his *beaten Face*, by his *swollen Cheeks*, by his *Eyes beaten black and blue*, by the *loss of Hair* plucked off from his Head and Face, and by the *blood* that still was running from his Sacred Head, in which the Thorns did yet abide. Others say, that the Souldiers that did Crucifie him, put on his own Clothes again, because they were to be divided among the Executioners; but doubtless this was done that the Scripture might be fulfilled, that said, *That they parted my Garments among them, and upon my Vesture did they cast lots, Psal. 22. 18.*

Twentiethly, In the Hall of *Pilate* he is taken by the Executioners, and from thence

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thence *Led away through the Streets of the City to be Executed.* Still this shews greater cruelty and more fordid inhumanity, to be in such haste to lead him to Execution, which is not usually done to Murderers, Thieves, or Traytours, but after Sentence given, have time allowed them to prepare for death. But here is no such thing, for when condemned, then the Souldiers took Jesus presently, and did unto him as ye have heard; and when they had so done, it is said, And (that is presently) led him away to Crucifie him. The two Thieves and Malefactors had not been so used as Christ was, and we do not Read they were Condemned when Christ was, though they suffered with him, but had had their Tryal and Sentence before, and had some days granted them betwixt the Sentence and the Execution, but Christ hath no such favour shewn him; but tho there was a Law made in the Reign of *Tiberius Caesar* (by whom *Pilate* was appointed President of *Judea*) that there should be ten days space betwixt the Sentence of Death, and the Execution of the Malefactor, yet contrary hereunto doth *Pilate*, to satisfie the urgent clamours of the people, and the importunate haste of the

the Chief Priests and Elders, yield to have him led away presently to be Crucified. And thus far what Christ suffered in the City, before the Ecclesiastical and Political Court.

C A P. XII.

A *Recapitulation*, or brief Reherſal of the Sufferings of Chriſt in the City of *Jeruſalem*, when brought bound from the Garden, to be Tryed for his Life, in their Courts, ſerving for a more thankful, Penitential, and Affectionate remembrance of Chriſt, by a Believing Communicant, at the Lords-Supper.

Thou art now, O my Soul, approached to that Sacred and Solemn Ordinance, which was Inſtituted by thy Lord-Redeemer that night in which he went unto the Garden, to be a commemoration eſpecially of his laſt and ſoreſt ſufferings, which he did begin
to

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to undergo in the Garden, and having suffered much there, he was pursued, and fetcht bound from thence by ungrateful and bloody minded men, unto the City of Jerusalem, still to suffer more; and having taken and bound thy blessed Lord, insulting over him as their Prisoner, they carry him from place to place, from Court to Court, from person to person, as a pleasant shew, and grateful sight to them that hated him; for he was led first to Annas, from Annas to Caiaphas, from Caiaphas to Pilate, from Pilate to Herod, from Herod to Pilate back again, and from thence to the place of Execution; for thou, O my Soul, hadst wandered from God, and run from creature to creature, and from sin to sin, and hadst deserved to be driven from place to place by the revenging justice of the Righteous God, like a Vagabond upon the Earth, and to suffer perpetual Banishment from the favourable presence of the glorious God, and to have been led at last to Hell, the dreadful place of Execution, to suffer everlasting Death, the just and deserved punishment of thy sin; but thy Holy Lord and blessed Saviour, when in the hands of Violence, was hurried up and down, having no rest, night nor day, that thou mayst have a fixed Habitation, with

with God above, an eternal Mansion, and Everlasting Rest therein. Wherefore since thou art Engaged in this Holy Duty, fix thy thoughts upon thy wandering Suffering Saviour, and keep him in thine Eye, all the time thou sittest here, that the sight of thine Eye, may affect thy Heart.

Look then O my Soul, where dost thou see and find thy Saviour in the City? Alas, thou seest him as a Malefactor Arraigned in their Courts, brought first before the High Priest, the Scribes and the Pharisees, and Elders of the People, that were gathered together, and assembled in the night, sitting up, looking, longing, watching when he should be brought before them, and being brought, they take more pleasure in sitting on the Bench, then resting in their Beds. Didst thou ever see such a spectacle, O my Soul, that is now by Faith presented to thy View? Behold Sinful Men upon the Bench, and the God of Heaven standing at the Bar, the Judge of all Men, judged by the worst of Men, the Holy and Spotless Son of God, stood Indicted and Arraigned before the Sons of Men, full of Corruption and Pollution, there never were, surely there never were from the beginning of the World unto that time, no, nor ever since, such Judges seen sitting upon such a Prisoner.

Follow

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Follow him also O my Soule, in thy thoughts, and attend him in thy Meditations, and thou shalt see him early in the Morning led from this Court to another, and behold him at the Barr; and Pontius Pilate on the Judgment-Seat; on the one, Pilate Sat; and at the other, thy Lord and Saviour stood: There the Prince of Life did stand to be Tryed for his Life, before a Mortal Man; there thou seest the Creator stand before the Creature, the work of his Hands; The Innocent there stood to be judged by the Guilty; he that had no Sin, did stand before a Man that was full of Sin: O my Soul! was there ever such a thing as this, the God of Heaven stands Arraigned as a Prisoner at the Bar of Man, that was an evil Doer against the God of Heaven: as a sinfull man, judging of his Righteous Judge.

But, O my Dearest Lord! how do I see thee stand before the Roman Governour? alas, there thou stoodst as if thou hadst been a Malefactor, when yet there never was Guile in thy Mouth, nor evil in thy Heart, nor any wicked work found in thy Hands; there I see thee stand in Fetters and in Bonds, that camest to Knock off my Fetters and my Chaines, there I see thee stand with greatest Ignominy and Disgrace, that art the Lord and Prince of Glory: And yet there I see thee stand with a
patiem

patient Mind, and with an undanted Courage, Resolved to suffer and to bear whatsoever Punishment and Death they should adjudge Thee to, and that for my Sake, and for the Sake of Gods Elect.

Alas, my Lord, what ailes my Heart to be so hard, that it doth not Relent and Roll within me, that mine Eyes behold such an amazing Sight, and yet it doth no more Affect my Heart ! when though I was the Debtor and the Prisoner, I was the offender and the Malfactor, that thou shouldst stand there as my Surety, and yet I sit here no more concerned at thy Shame and Sorrow ! O why do not Tears fall from mine Eyes, to see thee stand in my Room and Stead in such a place ! O why, Lord, why do not Rivers of Waters gush from my Heart, and Run with swift and speedy Streams down my Checks, when I behold thee Arraigned at the Barr for mine Iniquitys and Offences ! For which if I had been Arraigned at thy Barr, I could not have stood before thee : For alas, my Lord, my Heart doth fail and sink within me, at the very thoughts of my appearing at thy Judgment Seat, my very Countenance doth fall, when I Read that I must be brought to thy Tribunal, because though there I must appear, yet in Judgment I could not have stood.

But

But be not cast down, O my Soul, for thy Surety and thy Saviour hath already stood arraigned for thy sins; and because the Son of man did stand at an earthly Judgment-Seat, thou shalt be able to stand before the Son of Man, when he shall sit upon his Glorious Judgment-Seat. O my Lord, my Soul had been for ever cast down within me, and over-whelmed with everlasting sorrow and Despair, if thou hadst not as my Surety stood and answered for my Debt, and Suffered for my Sin; which for as much as thou hast done, I live in hope, and am perswaded that thou wilt not suffer me to be cast down to Hell, when I shall be set at the Bar of God, because for me thou thyself didst stand at the Bar of Pontius Pilate; and not only there, but also wast carried to, and accused in the Court of Herod, and there thou stood'st again as a Prisoner and a Malefactor; that being Arraigned in several Courts, thy poor Beleiver might be acquitted and absolved in any Court: when Tryed in the Court of Conscience, I may be acquitted there; and when tried in the Court of Justice at the Last Day, I may be absolved there: In thee I Trust, my Lord and Saviour, and do hope, and Accepting of thee, and Consenting to thy Covenant, do beleive that since thou hast been Arraigned before an Earthly Judge

Judge, I shall be acquitted and absolved before the Heavenly Judge; and that all the Sins thou hast satisfied for, shall not be laid unto my Charge; in confidence whereof, my Soul doth bless thee now, and all that is within me doth magnify thee now, when I sit and see, and at thy Table is brought to my Remembrance that thou wast Arraigned and didst stand at the Bar of Man, as the Surety of thy People.

Keep thine Eye yet still upon thy Saviour, O my Soul, and while thou seest him at the Bar in every Court, thou shalt hear him accused in every Court. When before the High Priest, he was accused there; and when before Pontius Pilate, he was accused there; and when before Herod, he was accused there; and those that were his Judges in the first Court, were his Accusers in the two other Courts; thus was he followed where-ever he went with accusations and Ringing in his Ears, because where-ever thou hadst gone, thy Accusers would have followed thee; if thou hadst gone unto thy Bed or Board, thine Accusers would have followed thee there; or if thou hadst gone unto thy Labour, or thy Recreations, thine Accusers would have followed thee there; or if thou hadst layd thine aking Head upon thy Pillow, or appeared at the Bar of God, thither

Q

also

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also would thine Accusers, the Law of God, thine own Conscience, Satan, and God himself, closely have pursued thee.

But blessed Jesus, what do I hear them lay unto thy Charge? some said thou wast Guilty of Blasphemy, others that thou wast Guilty of Heresie, Sedition, and Treason; but alas it was I, not thou, that was the Guilty Person; I was Guilty of Treason against the Eternal God, and thou wast accused of Treason against a Mortal Man: against me the accusation was true and undeniable, against thee it was false and unreasonable; they laid unto thy Charge, things that thou knewest not, which thou hadst neither said nor done; while I was justly Chargeable with multitudes of Evils, which I had both said and done: Wo is me, my Lord, that ever I was Guilty! wo is me, that I have offended! my Heart is troubled and my Soul is grieved that I have committed that from which I could never be Discharged, except thou hadst been accused; I had many Witnesses against me, that were true, but thou hadst not one against thee, but what was false; and yet thou wast proceeded against according to the accusation of false Witnesses, whilst I am spared, notwithstanding so many true Witnesses might have been Produced against me.

What

What canst thou say, O my Soul, when thou art accused of so many and such Hainous Sins? when the Law of God is a Witness against thee, and thine own Conscience is a Witness against thee? when thy fellow Sinners can witness against thee? when the Holy Angels, and the Devil too, though he be a Liar, yet in many things can testify against thee, and that truly too? when the Creatures of God which thou hast wronged by intemperance and Inordinate Love, and God himself, a true impartial, and an Eye and Ear Witness of all thy Sins, both open and secret, shall testify against thee?

Alas, O Lord, my Mouth is stopt, my Lips are Sealed up, and I must stand Speechless at thy Bar, having not a word to plead for myself; it is in vain for me to deny the Fact that I have done, or to shift it off, or to excuse, or extenuate my Sin, when there are so many that Testify my Sins, and the several Aggravations of them: O Lord I do not, O Lord I dare not deny that I am Guilty, and out of my own Mouth, and from my own Confession thou justly mayst Condemn me.

But yet, O my Saviour, I see thee silent in the Courts of Men unto all the false Witness that was brought against thee; when thou wast falsely accused before the High Priest,

thou didst hold thy Peace; and when thou wast again falsely accused before Pontius Pilate, thou answeredst not a word, no, though thou wast urged for to speak, yet thou madest no Answer, but stoodst silent to the Admiration of the Judg; and when thou wast before Herod, and examined concerning many things, thou gavest him never a word; I was Guilty, and thou standing as my Surety, didst hold thy Peace; I could answer nothing at the Bar of God, when charged truly by many Witnesses, and therefore thou answerest nothing at the Bar of Man, when charged falsely by many Witnesses.

By this most glorious God, and Righteous Judg, against whom I have Offended, it is that I, though a Sinner, have something for to say, and something for to Plead; though Sin had stoppt my Mouth, yet thy Son hath opened it again; he hath untied my Tongue, he hath unsealed my Lips; he Pleaded nothing before Men, that I might have something to Plead before thee; thy Son standing silent before them, puts words into my Mouth, to speak to thee; his making no answer for himself, is a sufficient answer for me; his deep silence is my loud and full Apology.

Come then, O my Soul, why art thou thus Dispending and cast down within me? why

art thou so full of Fears and Sadness? Is it because thou hast sinned, and deserved to be condemned for thy Sin? Is this it that makes thee doubt and tremble? Why where is thy faith and hope in Christ, thy Lord-Redeemer? dost thou not see that he hath been Condemned already? he had Sentence after Sentence, and Condemnation after Condemnation, that so there might be no Condemnation to thee, and them that be in Christ; what was Christ Condemned for, but that they that do beleve on him, and heartily consent to him as Lord and Saviour should never be condemned? Why then dost thou sit and mourn, as if there were no hope? dost thou at this Table see that thy Lord did Die, and dost thou not know he was Condemned by the Mouths of Men, before he Died by the Hands of Men? and it was not for his own Sins for which he was Condemned, for the Judge himself did often say, he found no fault in him, and that he was a just and Righteous Person: was the Redeemer then Condemned for Believers Sins, and shall Believers be Condemned too? Oh no, it shall not be, it shall not be; Christ will never suffer this, and the Mercy of God, and his Faithfulness, will never suffer this; yea and his Justice never will require this: Why art thou so sad? **Q** 3

thou then so sad, my Soul? why dost thou not Triumph and Joy, and with an holy Chearfulness of Heart, delight and Solace thy self in Christ thy Saviour, since his Accusations shall be thy Purgation, and his Condemnation shall surely be thy Absolution? O be not faithles but Believing. For when the Chief Priest, and the Scribes and Elders of the People upon earth did Vote, and with one consent and voice did say, he is Guilty of Death; so the Father, Son, and holy Ghost, in Heaven did vote, and with one consent, have concluded, that whosoever Beleiveth on him, shall be partaker of Eternal Life.

But Alas, my Lord and Saviour, this causeth me to fear and tremble, beyond all my other Sins, that I have slighted and neglected thee, and have preferred the World, my pleasures, O my very Sin and Vanity, before thee. I know from all my other Sins thou wouldest have Acquitted and Discharged me, that I should never have been Condemned, had I prized and valued thee; but this is that which wounds my Heart, that I have chosen other things before thee? when thou proposhest to my Choice which I would have, Thee or the World, I have Refused thee, and chosen things below, and Preferred them, though vile and base, before thee, the Chiefest and Choicest of
 Ten

Ten Thousands : And for this my Heart doth fail me, and my Conscience doth Reproach me.

But yet methinks, I hear my Lord and Saviour say, Let not this hinder thy coming to me now, nor thy Receiving of me now, and thy former Folly shall not be thy Ruine, nor thy Condemnation, for I have also satisfied for this Sin, so long as it is not a final refusing of me, for this was one part of my Sufferings, that a Barabbas was preferred before me; before I was Condemned by Pilate, he gave the People their choice, whether I or Barabbas should be Released, they all cryed out for Barabbas, and against me, and they did choose the Son of the Father of them; that is, they that chose, and he that was chosen by them, had the Devil for their Father, and the Child of the Devil was more desirable in their Eyes, than I was, that am the Son of God; wherefore, O Doubting, Drooping Soul, if now at last, thou hast Changed thy minde, and Choice, and wilt rather have me now, than all things in the World, and dost love me now above all, and dost now choose me before all, this thy Sin also is Forgiven, and shall not be laid unto thy Charge.

Oh ! What words are these, my loving Lord, that thou dost whisper in my Ears, and do

come with so much Power on my Heart? is this thy Kindness to such an one as I, so ungrateful as I have been, so long in neglecting of thy Love? surely this is over-coming love, this is an Heart-melting Voice; O Lord Jesus, I cannot withstand thy Grace and Goodness; my Heart doth yield, my Will doth Bow, and I do love thee more than all; and thou that knowest my Heart, and my Desire, dost know, that I would have thee above all this World, and that nothing in it, is in my Esteem, comparable unto thee; on thy Grace therefore I Rely, and in thy Word and Promise I will Trust, that from this Sin also I shall be Saved, and for it never be Condemned; for thee I now do choose, and thee I now do take as the Dearest Beloved of my Soul.

Go on then, O my Soul, to hate and loath thy Sins, as much, and if possible more, than ever in the time of thy Darkness and Unregeneracy, thou didst love them, and delight in them; and for this purpose look, and see how thy Blessed, loving Lord, was stripped naked, and Scourged for thy Sins, till the Blood run down faster than ever did thy Tears for Sins. Oh! see the Stripes that were laid with greatest Cruelty on his Back and Breast, till the skin came off, his Flesh was Raw, and his Bones appeared; thy Lord was beaten
Black

Black and Blue; so that his Countenance was marred more than any mans, and his Visage changed more than any of the Sons of Men: The Wounds that Sin had made in thee were deadly killing Wounds, but the Wounds and Stripes made in, and laid upon the Body of thy Lord, were curing Wounds, and healing Stripes; and when he was wounded, it was for thy Transgressions; and when he was scourged, it was for thine Iniquities. O what a cursed Wretch was I, to sport, and play, and make my self merry with my sins! O now when I do see how Christ was scourged for them, I do also see they are hateful and abominable.

Moreover also, O my Soul, to encrease thy hatred unto Sin, see how those wretched Miscreants did spit in the very Face of God himself: So foul and deep were the stains and spots which sin had made in thee, that the blessed Face of the Son of God was covered with loathsome spittle of filthy Sinners, before they could be washed out.

Yet further, Look again, O my Soul, if thou wouldest behold the Love of Christ, and the greatness thereof, and the Evil of Sin, and the greatness thereof; thy Lord disgraced and put to pain by wearing of a Crown of Thorns: O never did Head better deserve a Crown of Gold, and yet it was disho-

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noured with a Crown of Thornes, and the Thornes with violent smiting drove into his Sacred Head! Oh Blessed Jesus! What have my sinnings done unto thee, that thou must wear a Crown of Thornes? And what have thy sufferings wrought for mee, that I should hereafter have a Crown of Life, of Righteousness and Glory. Lord, what shall I say! I am amazed at this strange and at this astonishing difference: Thy Son, The Lord of Glory, did weare a Crown of Thornes, and contemptible Believers shall wear a Crown of Glory.

But yet this was not all the reproach and scorn that base and filthy sin did bring upon our Lord; view him then again, O my Soul, with his Scarlet Robe upon his back, and a Reed in his hand, and stiffnecked sinners in derision bowing the Knee before him; saying, Hail King of the Jews: how often hast thou mocked God, by giving him heartlesse prayers, and lifelesse duties; and to satisfie God for thy mocking of him, the Son of God was mocked by most scornfull men. The Angels of God do worship him in good earnest, and all the Saints do homage to him, and the proudest, and the greatest of men shall in good earnest bow before him; Oh then what a vile and shamefull thing is sin, that this blessed Christ, bearing

bearing our sins, was exposed to so much contempt and scorn!

And when by Faith thou seest thy Lord and Saviour in his Scarlet Robe, as a sign of his Kingly Dignity, so owned by God, though thereby and therefore derided by men, submit unto him, O my Soul, and yield Obedience to his Royal Laws, and be subject to his Royal Scepter, which though they made of a Reed, yet such as shall continue Rebels, shall feel it was made of harder mettle, and such as cordially bow before him, shall find he hath a Scepter of Grace, a golden Scepter, or as one word is used by Saint Matthew, that signifieth a Souldiers Robe, which Generals and Commanders do put on; then be encouraged, O my Soul, against the many and the mighty Enemies, which do war against thee; all thy sins, the World, and all the Devils in Hell; for thy Lord, and Captain, in the midst of all his enemies, when he was conflicting with the Prince and Powers of darkness, behaved himself like a mighty man of War, and he would rather dye, then quit the field, and by dying overcame. He did manfully fight it out, and yet he made no resistance; he got the victory by receiving of the blows of others, and without striking of a blow. Come on then, be not discouraged, though whole Legions of enemies

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do encamp against thee; take to thy self the whole Armour of God, and buckle on thy spiritual weapons, and as Christ the Captain of thy Salvation hath conquered and sat down on his Fathers Throne, so thou shalt overcome, and sit down with him on his Throne.

But alas my Lord, this worke is almost done, and this duty is almost over, and yet I do not find and feel such workings and affections in my brest, as I have heard many of thy people say they have had experience of, I have heard them speaking how their love hath been inflamed, their desires have been enlarged after thee, their faith hath been confirmed, their sorrow and repentance hath been exercised, their hope hath been enlivened, and all their graces have been drawn forth into act; but oh my dull and senseless heart! Oh my frozen and benum'd affections! Thy Minister hath almost done his work, and I have scarce begun my work. Thy Minister hath made his exhortation, and yet my heart is dull and dead; he hath consecrated the bread and wine, and yet my heart is unaffected; he is distributing of the outward Elements, and is coming unto me, and yet my heart is hard, and doth not relent and roll within my brest; my faith and love, my repentance and my joy, my hatred unto sin, my thankfulness for thy love and

and mercy, my resolvedness for better obedience for time to come, are not so lively as I could wish they were: alas my Lord, if I go home, before I meet with thee, and feel more powerful operations of thy Spirit on my heart, I shall go weeping and disconsolate to my dwelling; or which is worse, not troubled that I have missed of what I did, or should have looked for.

Awake then, O my Soul, rouse up thy self; and yet endeavour that thou mayest be affected, and some way profited by thine attendance upon this Holy Ordinance: and O thou blessed Spirit of God, come and blow upon the garden of my heart, that my graces may yet send forth their fragrant smell, and I might go home comforted and rejoyced in thy love, or else more humbled for, and resolved against my sins.

And for this purpose, whether thou wouldest plead for mercy to be shewn to thee, or whether thou wouldest have thy graces to be stirred up towards thy God, look upon thy Surety and thy Saviour, standing, bound at the barr of man, there arraigned, accused and condemned, then buffeted, scourged, beaten and spit upon, Crowned with a Crown of Thornes, clothed in scorn with a Scarlet Robe, and standing with a Reed in his hand, and ungodly men
mocking

mocking and reproaching him, and saying, Behold the Man; O Lord my sins are many and great, and I know not what to say, but do thou behold the man, that is thy Son, and my Surety, scourged, Crowned with Thornes, buffeted and spit upon, all over in his blood; O Lord, Behold the Man, and look upon my sins no more, to charge them upon me; I do acknowledge that I have deserved thy stripes, thine anger and thy wrath, but thy Son hath been scourged and condemned for my sins, and hath been used by sinfull men as man was never used; O Lord, Behold the Man; if thou wouldest look on me, with an angry and displeased eye, Behold the Man, that also was thy Son, and then look upon me with a favourable and a gracious eye; O Lord turn off thine eyes from me a sinfull Man, and look upon thy Son a suffering Man; O Lord, Behold the Man.

Come thou also, O my Soul, if thy heart be dead and dull, Behold the Man, arraigned, accused, scourged, condemned, wearing a Crown of Thornes, buffeted, and spit upon, reproached and mocked; Behold the Man! and if thou art not senseless, seared, and past feeling, let this yet move thee, to love him and delight in him; for Behold the Man, and see what he hath suffered and endured for thee; if thou art hard and stupid yet, Behold the Man,

Man, that was abused and reproachtd for thy sins; if sin be not yet hateful and odious to thee, look forth and Behold the Man. Blessed Jesus! When I do Behold thee in this case, my love is kindled, my heart is melted, my desires are inflamed; and I go from hence admiring of thy love.

C A P.

CAP. XIII.

Christ led through the City to Golgotha.

Our Lord Jesus having been tried in the high Priests Hall, was there condemned to be guilty of death; and having been arraigned, accused in the Judgment-Hall before *Pilate*, though he often declared him Innocent, yet at the instant and pressing clamours of the Jews, *Pilate* sitting on the Judgment-Seat, condemned him to the death of the Cross; delivering Christ over to their wills, whose will was to have his Blood, whose Cries and Clamors were, *Away with him, away with him, Crucifie him, crucifie him!* and *Pilate* did consent, and passed the Sentence of death upon him, that he should be crucified.

And having now obtained their wills, if ye consider their *earnest prosecuting* of him, their *eager desires* after his Blood, their *restless endeavours* to obtain Sentence against him, it is easie to imagine what rejoycing there was amongst them, what acclamations

clamations and what shoutings, and what hasty speed they make to have him away to Execution, which immediately they took him to, for he died the same day he was condemned; yea they gave him not one hours rest, but are all in haste as fast as they can to have him to the place where he was to die: And methinks I hear them with gladness say, *He is condemned, he is condemned, he is to die, he is to die, they are having him away presently, they are coming, they are coming with him.* O what flocking in the Streets! O what crowds and throngs of People to see him pass along in ignominy and disgrace! It was but a very few days before, that the Streets of the City were filled with the People to see him riding through, and following him with praises in their mouths; when, as he went unto Jerusalem, the multitude spread their Garments in the Way, and others cut down Branches from the Trees, and strawed them in the way; and the multitudes that went before, and that followed, cried, saying, *Hosanna to the Son of David; blessed is he that cometh in the Name of the Lord, Hosanna in the Highest:* These were the Songs of Joy and Praise, of those that went before, and of those that came behind; and when he was

was come with such applauding Acclamations into *Jerusalem*, all the City was moved, saying, *Who is this? And the multitude said, This is Jesus the Prophet of Nazareth; This is he that is come to us in the Name of God, this is the King that is come unto the Daughter of Zion; and the whole multitude did rejoyce, and praised God with a loud Voice for all the mighty works which they had seen, saying, Blessed be the King that cometh in the Name of the Lord, Peace in Heaven, and Glory in the Highest, Matth. 21. 5. to 12. Luke 19. 35. to 39,*

But what a sudden change was this? One while the Air rings with *Hosanna's*, and another while with cries, *Away with him*: A little before they extolled him as King and Prophet, and now they were in earnest haste to have him die as the greatest Malefactor; before they cut down Branches from the Trees, in token of his praise; now they are busie to prepare the Body of a Tree to put him unto pain and death. Sentence being passed upon him, methinks I see them acting of their parts; some do hasten to get the Wood to make his Cross, and others run unto the Carpenter to cut and frame it: methinks I see some running to the Smith with speed, to make great Nails

Nails to fasten him to the Tree, and others to run before to the place of execution, to dig and hollow the ground where the Cross, thither to be brought, was to be set up, and stand to bear the body of our Lord: me-thinks I see some of them encouraging the Executioners that they would be ready for their work, and others procuring a band of Souldiers to guard him along, that if the unconstant multitude should change their minds, they might not prevent his execution: All things being thus in so little time made ready and prepared for putting him to death; these things following offer themselves to be considered by us.

1. The manner or order of their leading of the Lord Jesus forth out of the City.

2. The place of Execution that they take him to, where it was that he did die.

3. What things were said or done, as they went along from the City to the place of execution.

4. The manner of his death, and what was done unto him, whilst he was upon the Cross.

1. In the first there are these two Particulars contained. (1.) How they led *Jesus* through the streets after he was condemned. (2.) Why they led him out of the City, and put him to death without the City.

1. In their leading him from *Pilate's* Judgment-hall, through the streets of *Jerusalem*, we might conceive this order was observed.

There went the publick common Cryer; for it was the manner both of the Romans and the Jews, when a Malefactor was led to execution, a publick Cryer went before him, saying, Such a one is going to be punished with such a death, because he hath committed such and such an Offence, at such a time, in such a place, and these N. N. (naming the persons) are Witnesses thereof: If any therefore knoweth any thing that may do him good, let him come and make it known.

For this purpose one was appointed to stand at the door of the Consistory, with an Handkerchief in his hand; that if any person should come for his defence, he at the door swung about his handkerchief; upon the sight whereof, another standing in a readiness some distance off with an horse, hastned and called back the condemned

demned person: Yea if the Malefactor had any further Plea for his own purgation, he might come back four or five times, except he spake vainly; for the discerning whereof, two of those which they termed *Scholars of the wise men*, were sent with him to observe his Speech on the way, *Godw. Jew. Antiq. lib. 5. cap. 6.*

Though Christ had not the latter part of this Custom among the *Jews* in favour shewn him, as other Malefactors had, yet the former part for his greater disgrace, and to make his Person and his Doctrine vile among the people, the common Cryer goeth before, not proclaiming of his miraculous Works which he had done, in healing the sick, and casting out Devils, in opening the eyes of the blind, &c. but what things they had accused him of, and condemned him for in their Courts, that was published by the common Cryer as they led him forth, to this purpose; *Jesus that is called Christ, is going to be crucified for blasphemy, sedition, and treason, for perverting the people, for denying tribute ought to be paid to Cesar, for making himself a King; who said, he would destroy the Temple of God and build it up in three days; and of these things many persons have*
born

born false witness before the high Priest and Elders; and the high Priest and all the Council have been witnesses against him in the Judgment-hall before Pontius Pilate. This must be an aggravation of Christs sufferings, to have a Cryer before him publishing false things laid to his charge, even when he was going to his execution.

2. Then went the Lord Jesus carrying the Tree on which he was to die, and to which he was to be fastned with Nails, on his shoulder, through the streets of the City, John 19. 16. Then took they Jesus and led him away: v. 17. And he bearing his Cross went forth. But the other three Evangelists do mention one Simon a Cyranian that carried Christs Cross after him. Now this is to be reconciled thus; either that Jesus Christ did carry the fore-part of the Tree upon his shoulder, and this Simon the hinder-part, following Christ; or else that Jesus did carry it alone through the streets, and when they came out of the City, meeting this Simon, they then compelled him to carry the Tree to the place of execution; of which more by and by. Christ then carried the Cross himself in the City, which was matter of pain to our blessed Lord, and

and also of disgrace; and if we consider the bulk of the Tree, so *thick* as to bear a man, and the *length* of it of several yards, for one end was to be fastned in the ground, and so fastned to be so high as to lift up the body of Christ so far above the earth, as to be above the rest of the people: And further, if we consider the *roughness* of it, being made in haste, and had not time to make it smooth: And also the *Wounds* that were upon Christ's Back by their cruel scourging of him a little before; for him to carry the tree or wood of these dimensions, was an heavy burden, and must put his sore and wounded body to much pain; but yet that which made Christ's burden the more ponderous and heavy, that all the mighty Angels in Heaven could not have stood under it, was the *innumerable sins of men*, and the *Wrath of God* due unto the same, with this burden then upon his back, and the burden of our sins upon his Soul, goeth our Lord Jesus Christ along the streets of *Jerusalem*: what an heart-affecting sight was this! who could have abstained from tears that did believe who he was, and how innocent, and that all this was done unto him for the sins and sakes of others? What a

Trial

Trial was it to *Abraham*, when he went to sacrifice his Son, who took the wood of the burnt offering and laid it upon *Isaac*, to see him carry the wood upon his back, on which he was afterward to lay him bound, and (had not the Angel called to him) to offer him thereon for a Sacrifice; and how would *Isaac* have sunk under the wood he bore upon his back, if he had known he himself was to be offered on it; for as he went along he spake to *Abraham* and said, *My Father*; and he said, *Here am I my Son*; (on these words, *My Father*, said one, *My Son*, said the other, in those circumstances, were heart-wounding piercing words) *Behold the fire and the wood, but where is the Lamb for a burnt offering?* said *Abraham*, *God will provide himself a Lamb for a burnt-offering.* Gen. 22. 6, 7, 8: *Isaac* carried the wood, but he did not know nor imagine that he was intended for the Sacrifice; but our Lord *Jesus* carrying the wood upon his back, did know he was to be nailed to it, and to die upon it, he knew, there was the wood, and that he himself was the Lamb, and thus he went along: and yet we say we believe this, and by Faith behold him, bearing the tree, and our sins too, and therefore carrying the tree,

tree, because he carried our sins, and yet we are unaffected, our hearts are hard, our eyes are dry: which is our reproach and shame, and should be the grief and trouble of our hearts.

3. *There were also two other Malefactors let forth with Christ to be put to death, Luc. 23. 32.* they had preferred *Barrabas* before him to be released, and now they joye two Malefactors that were notorious thieves with him; Jesus going betwixt them, as afterwards crucified betwixt them, as if he were the chief and greatest of them, and this they did still to aggravate his reproach and sorrow; for remembering what Jesus said to them in the Garden, *Are ye come forth as against a thief with swords and staves*, and complaining of it as an unworthy fact, and grievous to him, they may think it would add to his affliction and disgrace to go along in the midst of two thieves, as reckoned in the number of such transgressours.

4. *Then went also the four Executioners*, that had taken Jesus when condemned by *Pilate*, that were to execute the sentence of death upon him; for four we do read did divide his Garments among them, as belonging to them that were the executioners.

R

5. *There*

5. *There went also a Company or Band of Souldiers to suppress any tumult they might fear may be occasioned among the people by his being put to death; for they would before have seized upon him, but they feared the multitude: to prevent his being rescued they have a guard of armed Souldiers; for if they obtained a Band of Souldiers to go with Judas to the Garden to apprehend him, much more would they judge such necessary at his execution, and we read that Souldiers were there, when he suffered, mocking of him Luc. 23. 36. and the Centurion was there also, who after his death did say, Certainly this was a righteous man. ver. 47.*

6. *There went also the Chief Priests, the Scribes and Elders of the People, who as they had condemned him to be guilty of death in their own Court, and had prosecuted him before Pilate, so they go forth themselves, as to please their eyes in beholding of what they had with so much labour and difficulty obtained, so also to take care that according to the sentence he should be put to death, for it's expressly said, that the Rulers were there deriding of him, Luc. 23. 35. and the Chief Priests and Scribes, Mar. 15. 31. you may suppose*

how

how these went in their pomp and pride, while the Son of God went with a wounded body, his head Crowned with Thornes, bleeding as he went, by reason of the scourges lately inflicted; and the Thornes yet piercing and sticking in his head, with the Cross upon his back: Behold, sinners in their outward state and glory, and the only Saviour in disgrace and ignominy.

7. *Then follows a great multitude of people,* Luc. 23. 27. this is usual for multitudes to be crowding and following to see others put to death, especially when any suffers that are men of Note, as Jesus was by reason of his frequent preaching among them, and the many miracles that he wrought. In such a great City, and at such a time as before the Passover, when many came from other places both *Jews and Profelites*, the company that came together was exceeding great, and these of such (except some that were affected with, and afflicted for his sufferings) that did rejoyce and shout for joy that Christ was going to be executed, for it is easie to imagine that the multitude that cryed out, *Away with him, away with him*, when they heard and saw him going, followed with great acclamations, and full of joy, as go-

ing to behold a pleasing and delightfull sight.

But alas there never was since the world began, and never shall be again while the world doth stand, such a Spectacle presented to the eyes of men, and if we had but eyes of Faith to see and to behold, and hearts inflamed with love to Christ, we should be wonderfully affected, when we call to mind our Blessed Saviour passing through the City of *Jerusalem* to suffer for our sins; the common Cryer going first, declaring the causes and reasons of his death, and all false; Jesus following him with a Crown of Thornes upon his head, and the Cross upon his back, and drops of blood falling on the ground as he goeth along; the thieves on each side, one, the executioners attending of him; the Band of Souldiets following, the Chief Priests, Scribes and Rulers in their pomp and state, and an huge multitude of People, all rejoycing (except some few) that Christ was that day to die; Alas, what ailes our hearts that we do not weep as much as they rejoyced? that we do not lament as much as they triumphed? They looked upon him as a Malefactor, and therefore they rejoyced; but we say we do believe, that he

he was innocent and without spot, and yet our hearts are not affected; they said he deserved to die for Blasphemy and other crimes laid (though falsely) to his charge, but we do know he did not suffer for his own but for our sins, and yet we stand and hear with great hardness on our hearts, when yet you could not but weep and mourn, and shed many tears to see a man that was no more than a meer man, if innocent, with great disgrace put upon him, pass along the streets to the place of execution; and yet when you do hear the Lord Jesus, that was God and Man, thus went along, you are not sensible what was done unto him; is not this because you want Faith to behold him, and love unto him, and sense and sorrow for your sin, that was the cause of all. O this cursed unbelief! O this wretched hardness and stupidity of our hearts! That at such a thing as this we should be no more moved, that at the hearing and remembring of such Indignity done to the Lord of Glory, our hearts should stir, and work and melt no more within our breasts. If nothing else will do, pause and consider, as if thou didst with thine eyes behold the Lord Jesus in these circumstances going forwards to the

place of death, with the load and burden of all thy sins upon his Soul; that thus he went for thee by reason of thy sins, and then get into some secret place, and pray to God till thy Soul relents and till thy heart doth break, and till thy tears flow down; to see the Lord passing along in this manner, going forth out of this City to be executed for thy sins.

Secondly, Why was Jesus our Lord led forth to suffer without the City?

1. This was the usual custome of the Jews to put Malefactours to death without the City, the place of execution being without Jerusalem.

2. Hereby Christ answered to the Types whereby his suffering without the Gates was prefigured; so Abel that was a Type of Christ, was slain by his brother Cain in the fields Gen. 4. 8. so the Sacrifices were slain without the Camp, Num. 19. 2. This is the Ordinance of the Law which the Lord hath commanded, saying, Speak unto the Children of Israel, that they bring thee a red Heifer without spot, wherein is no blemish, and upon which never came yoke. 3. and ye shall give her unto Eleazar the Priest, that he may bring

bring her without the Camp, and one shall stay her before his Face. The Heifer was red to denote the sufferings of Christ, who by his scourges received, was red with his own blood; the Heifer also was to be without spot, signifying the purity and Holiness of Christ; and was to be killed without the Camp; shewing Christ was to suffer without the City; so it is applied *Heb. 13. 11 For the bodies of those beasts whose blood is brought into the Sanctuary by the High Priest for sin, are burnt without the Camp. 12. Wherefore Jesus also, that he might sanctifie the People with his own blood, suffered without the Gate.*

3. Jesus Christ was thus led forth out of the City to suffer, that we might be admitted into the Heavenly City for his sufferings; the earthly Jerusalem, was a type of the Heavenly Jerusalem, *Gal. 4. 24.* and Christ was violently and with Cruelty thrust out of the Earthly, as unworthy to continue in it, in the Esteem of Men, that we might mercifully be Received into the Heavenly Jerusalem who were unworthy to enter into it, in the just Judgment of God, *Heb. 12. 22, 23.* When Adam had Sinned, he was thrust out of the Earthly Paradise, and when Christ was by Death to satisfy for our Sins, he was thrust

Out of the City, that we might be admitted into the Heavenly Paradise.

4. Christ Suffered without the City, to Teach us *that the Benefits of his Death were to be extended also to the Gentiles*, that Christ was not offered as a Sacrifice only for the Jews but also for other People of other Nations.

5. Hereby we are taught to sit loose in our hearts and affections to earthly things, and to be willing to leave all when called by God so to do. This use is made of it, Heb. 13. 12. *Jesus suffered without the Gate*, 13. let us go forth therefore unto him without the Camp, bearing his Reproach. 14. for we have here no continuing City, but we seek one to come.

6. Hereby was aggravated the great Ingratitude of the Jews, whose Fathers God had brought out of Egypt, the House of their Bondage by a mighty hand, and by many and Miraculous Works, and with Silver and Gold and precious things from the Egyptians to the great rejoycing of their Hearts: And yet when God sent his own Son to these their Posterity, they led him forth of their City in great Disgrace with a Crown of Thorns upon his Head, and the Cross upon his Back, with great

Sorrow

Sorrow in his Heart. Behold how Sinful Men return to God great Wickedness for his great Kindness unto them. How mercifull had God been to their Fathers, and how ungratefull are their Posterity to his Son!

Secondly, The place they led him to, to suffer and to die, is called Golgotha, that is the place of a Skull, Mat. 27. 33. Mark. 15. 22. Luc. 23. 33. Joh. 19. 17. Now the reasons why this place was called the place of a Skull, are diversly given, many of the ancient Writers say it was a Tradition that *Adam* was buried there, and that his Skull was there, and therefore the second *Adam* suffered there, where the first *Adam* was buried, to shew that as in *Adam* all do die, so in *Christ* should all be made alive; but this is uncertain. The reason then is more probable, because it was the place of execution, where Malefactours were commonly put to death, and was full of the Skulls and Bones of executed persons; and so it is a figurative expression, when called the place of a Skull, one Skull put for many, and the Skull put for all the bones of such that there were put to death. So that by

the place where the Jews did crucifie our Lord, they still added to the Ignominy they put upon him, in leading him forth to the place of condemned men; but this might Administer some instruction unto us, that Christ did suffer and die in the place of condemned men, that true believers might not suffer and be damned in Hell, the place of condemned Souls. In this filthy and loathsome place of death, infamous for the suffering of many Malefactours, did the Lord of Glory die, and made it famous by the victory he there got, over Sin and Satan, and all the powers of darknes, and there offered up himself for us, an offering and a Sacrifice to God for a sweet-smelling favour.

C A P. XIV.

What was said and done as they went along to Golgotha.

3. **T**Here was something said and done as they went along from the City to the place of execution, worthy of our observation.

1. When

1. When they had brought Iesus out of the City bearing his Cross, *they met Simon of Cyrene, coming out of the country, and him they compelled to bear his Cross* from thence unto Mount Calvary, *Marc. 15. 21.* but what! do they now begin to take pity of the Lord Iesus? do their Consciences begin to be awakened; and their hearts to relent? or do they out of love and respect, ease Christ of his burden? oh no; which we might gather from their after cruelty towards him, when they did come to the place of execution: But our Lord Iesus had been up all the night before, and had been led about that day from place to place, and had been severely scourged, and had lost much blood thereby, by reason whereof, *as man*, he was weak and weary, and they might fear he would have died before he came to *Calvary* the place of execution; besides, they were in haste to take him there, because of the Passover, and Christ, because of his former watchings in the Garden; and great sufferings, as in the City, with the Cross upon his Back, *not* but slowly; that therefore they might more serve him for greater sufferings, and make him the sooner to the place, they compelled *Simon a Cyrenian* to take and carry it.

him, and from this circumstance we might learn several Instructions.

1. *That the mercies of the wicked are cruel,* or what might seem a favour to the good from sinfull men, is oftentimes but in order to further evil and greater trouble they intend to put them to: thus to reserve Christ for sorer sufferings, for a while, they would ease him of his Cross. 2. *If we are freed from the burden of affliction and the Cross for a little while, we must expect it may return, or a sorer evil may befall us;* the Cross was taken off from Christ, but afterwards, Christ was nailed to the Cross.

3. *Christ was more willing to bear the Cross for us, than we are to bear the Cross for Christ;* Christ did carry his Cross and not refuse, nor did he ask them to ease him of it; but Simon (thought to be a good Man) was unwilling to bear the Cross after Christ, for he was compelled to it.

4. *Christ did bear the Cross and the Curse too,* that was due for our sins, but though believers might be called to carry the Cross of Christ, yet they are delivered from the Curse, for the one was laid upon Simon, but not the other, but Christ carried both.

5. *The Cross that Christ did bear, was*

not for his own offences, for he had none, but for our sins. And therefore God in his providence ordering that the Cross, as Christ was going to suffer, was taken from him and laid upon another, we might learn, though Christ did bear it, it was due to us, and all mankind had deserved it.

6. The Cross might be laid upon us before we are aware, and when we little think thereof; when we are from home, we do not know what Cross might befall us before we do return, for Simon coming out of the Country was compelled to bear the Cross.

7. Though the Cross be burdensome to the flesh, yet the patient bearing of it, when called to it, and by lawfull means, cannot be avoided, is our honour and glory; for Simons bearing of the Cross of Christ, hath made his name famous in all the Churches of God, in all ages ever since, for where the Gospel is read and heard, his name stands recorded in it, as Christs-Cross-bearer.

8. Though we bear the Cross, yet we merit nothing from God, give no satisfaction to the justice of God, for our own, nor for other mens sins.

Herein is the difference betwixt Christs bearing the Cross, and Simon and all other

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other men. Christs is satisfactory, and so was not *Simons*. For Christ was God and Man, *Simon* but a meer man; Christ had no sins of his own, *Simon* and all other men had and have; Christ was not compelled to bear his Cross, for if he had not willingly submitted to it, no men could have compelled him to it. Christ did bear our sins, but so did not *Simon*; he was not crucified on the Cross he carried, but so was Christ; or if *Simon* had been crucified by men, he could not have satisfied God, for that was the work alone of Christ, that in one person was both God and man. So that *Simons* bearing of the Cross went not into the payment of our debt, which was discharged by Christ alone.

Secondly, as they went along, there were some that were deeply affected with the sufferings of Christ, and much lamented and bewailed him, from whom Christ takes occasion to instruct them, and foretell what should shortly come upon *Jerusalem* and the people of the *Jews*, *Luc.* 23. 27. 28. 29, 30, 31. in which these things might be observed.

1. There were some women following Christ,

Christ, that lamented and bewailed him, *Luc. 23. 27.* *ἐκόντοισι* which word doth signifie to beat or strike, as well as to lament, because smiting on the breast is an action of mourning persons, and it is used of the mournings and lamentations as are at burials, at which time people ring their hands, and smite upon their breasts, *Luc. 8. 52.* and such a mourning as shall be at the day of judgment, which shall be very great, *Rev. 1. v. 7.* again it is said, *ἐδάκρυον*, which signifieth, bewailed with tears, so that these godly women did follow Christ, signifying their grief and sorrow of heart by their sighs and tears, by the clapping and wringing of their hands, and smiting on their breasts, as if they should have said, Wo and alas! what is this, that this day is done! alas, what wickedness is this, that such an Holy Innocent Man should thus be put to death! oh the cruelty they use him with! Look, how they scorn him as he goes along! heark how they do reproach him! and see how they do rejoyce and insult over him! and his Cross to which he is to be nailed is carried after him. Alas! that the man that hath done so many miracles amongst us, that hath healed our sick; and opened the eyes of the blind,

blind, and raised some from the dead, and cast devils out of others ; alas that the man, that hath taught us the Will of God, so constantly and so fully, should thus be requited by the Chief Priests and Rulers ! our hearts do even break and bleed within us, to see that Jesus should be thus abused : was ever such a thing done ? O sweet Jesus we lament thy case, sweet Jesus ! to see thee ranked with those thieves, to see thee go along with a Crown of Thornes, upon thy head, and the bloody executioners following of thee, that shall now speedily nail thy hands and feet unto the tree that is carried after thee, O our Saviour we are troubled for thee, our hearts are grieved for thee, it is a sight that wounds our souls, and doth pierce us through with bitter sorrows.

Thus these women by their tears did condemn Christs condemners, and by their compassion, did reprove the hardness and the cruelty of their hearts towards him ; and though *Jerusalem* at this time was exceeding, and generally wicked ; yet even then God had some that did lament and bewail the evil of those daies.

2. *Jesus Christ upon the way to his execution, turned back to speak to these women that*

did

did thus lament him. Jesus Christ when he was going to shed his blood, took notice of their tears, and instructs them on the way, saying, *Daughters of Jerusalem weep not for me, but weep for your selves and for your children, Luc. 23. 28.* But what! was it evil for them to be affected with the sufferings of Christ? do not we blame our selves because we have no greater sence of the sufferings of Christ upon our hearts? why then, doth Christ say, *Weep not for me, but for your selves.*

1. For the explaining of this, I confess that Christs meaning was, that they should not mourn for him, fixing their eye upon his sufferings, in the number and the greatness of them, or as they were inflicted on an innocent man, and so being moved with compassion, have their natural affections in their breasts stirring and working towards him by way of Sympathy, but doth teach them to conceive aright of his sufferings and death, as endured for their sins, and the sins of others, for the satisfaction of Gods Justice; that they should not consider how he suffered only, but consider and weep for their own sins that were the cause of his sufferings and death, and this is needfull you should be minded of, as I have

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have already shewn, for if by thinking on Christs sufferings you should be moved never so much, and shed never so many tears, when you read them in the Gospel, and see them represented in the Lords Supper, without the consideration of your sins as the cause of them, and as they were satisfactory to Gods Justice for the same, you apprehend them not as proposed in the Scripture, and all your sorrow and tears might be no more then meer humane affections, and signs thereof, as you might have in reading some Tragical History of the undeserved cruel sufferings of a righteous man, and all this might be no more than natural grief, and carnal devotion. Look then upon all Christs sufferings as undergone for the sins of men, and so weep that you ever did those things for which Christ suffered so much, or.

2. *Weep not for me*, that suffer these things from men unjustly, and which will be but short, though they are very sore and sharp, and shall bring glory to God, and salvation to many thousand Souls: but weep for the sins of Jerusalem, because of the dreadful Judgments of God upon them, for the same, and for their shedding of my blood, which they have with-

ed, may lie upon them and their children; which they shall shortly fall under, and to those that repent not, shall be the beginnings of wrath which shall lie upon them for ever: and to this Christ's following words have respect, *vers. 29, 30.*

And Christ doth give an argument, that such things shall certainly overtake the Jews, *vers. 31.* *for if they doe these things in a green tree, what shall be done in a dry?* Christ compareth himself even in his sufferings to a green tree, full of Sap and Juice, and such are usually spared; but the Jews to a dry tree, without fruit, withered and dead, and such wont to be cut down first, and cast into the fire: wherefore if God spare not me, his own Son, standing as a surety in the room of sinners, how much more will he pour out his wrath upon sinners themselves, that remain impenitent and unbelieving. And from this Speech of Christ upon the way to his execution, we might learn.

1. *The Invincible constancy of our Lord Jesus in going through the greatest of sufferings and death for the accomplishing of our Redemption:* like a man of valour engaging with a powerfull enemy, speaketh to his weeping friends to forbear, as being resolved

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to lay down his life in the cause he had undertaken.

2. *The mercy of the Lord Jesus in exhorting the people of Jerusalem to repentance, even then when they were going to shed his blood, and was then so much concerned for them in the judgments they were pulling down upon themselves.*

3. *The rayes of his Deity shined to them even in his lowest suffering state, for he foretells them of the destruction that should come upon them, and did in some years after Christs passion, according to this prediction.*

4. *The wonderfull love of God to mankind, that the green tree should be cut down for the saving of the dry from the fire, by being made fruitfull in their engrafting into the green.* If men go into their Orchards to view the trees, and see this is an excellent fruit-bearing tree, let it stand; but here is one, withered and dry, cut it down and burn it, it bears nothing, these ten or twenty years, bring the Axe and hew it down. But God hath dealt otherwise with us; we that were dry and barren trees, yet stand, when Gods own Son, the tree of life, full of choicest fruits was cut down.

5. *Christ*

5. Christ was indeed cut down, though he were the green tree, but *what was the Axe and the Bills that hewed it down?* even our sins and our iniquities, and therefore we should weep that our transgressions were the cause of Christs sufferings and death.

C H A P. XV.

Christs sufferings at the place of execution.

4. **T**He next thing propounded is what was done to our blessed Lord at the place of execution: they have brought him to *Golgotha*, a place of a Skull, to *Golgotha* where Malefactors were put to death. O what a sight is this, to see Jesus brought to execution! to see sinners rejoycing, jearing, and sporting, and the blessed Son of God so greatly suffering! Christ came to get sinners to Heaven, and for that end he goeth to *Golgotha*; he came that we might live in joy and glory in the highest Heavens, and for that end he went to *Golgotha*, that is *Calvary*, a place of a Skull, loath-

loathsome and hated by all, to suffer shame and pain, beyond what tongue can utter, or heart imagine; but yet to give you some account of what was done unto him and suffered by him at *Golgotha*, is my present business.

1. At *Golgotha*, or the place of Execution, before they Crucified him, *they gave him to Drink Vinegar mingled with Gall*, *Mat. 27. 34.* But in *Mark. 15. 23.* It is said, *they gave him Wine mingled with Myrrhe.* It was a custom among them before the Execution of a Malefactor, to give him a grain of Frankincense in a Cup of Wine, which, in it self had some shew of Compassion; the ground of which Custom was taken from *Prov. 31. 6. Give strong Drink unto him that is ready to perish*, and this they gave to cause a giddiness in the Condemned Persons Head, that thereby he might be less sensible of the Pains; but the Soldiers in mockery mingled with it Vinegar and Gall.

Some say this Cup was given to Intoxicate his Brain, Distemper his Head, and take away his Sences and Memory: And if so, you may see the horrible Cruelty of those that put him to Death, that when they were to take away his life, they

had no care of his Soul ; whereas it should be the care of all Magistrates, that when Malefactors suffer Temporal Death for the Evil they have done, yet all means should be used to prevent their Eternal Death ; when Justice is executed on the Body, Mercy and Pity should be shown for the Salvation of their Souls : but Christs crucifiers had no regard to his Body nor his Soul. *But Christ did not Drink it.* Others would Reconcile these Scriptures thus, that the Cup of Wine mingled with Myrrh was prepared for Christ by the Women of *Jerusalem*, and this Cup it is said Christ Received it not, *Mark. 15. 23.* For the Soldiers and the *Jews* out of very Malice and Cruelty, changed it into Vinegar and Gall, and this, when Christ had Tasted, he would not Drink it. *Mat. 27. 34.* And if it was given to Intoxicate his Brain, Christ Refused it, for though he was willing to suffer all for us, yet he would not, he did not Sin in the least : Or if given to Hasten his Death, and put him the sooner out of pain and quickly to end his torments, he drank it not, because he was willing to suffer all things on the Cross for our Redemption, that he was appointed to, without any shortning or lessening of his pain.

pain. And from this we might learn;

1. The first Adam sinned in pleasing his palate with the sweet juice of the fruit of the forbidden tree, and the second Adam satisfying for this sin, had a Cup of Vinegar and Gall mingled for him; of which he also tasted. And oh that men that are given to Appetite, and to please their Palates in excessive using of the sweet creatures of God, in eating and drinking, would remember, the Cup of Vinegar and Gall that was mingled for the Son of God, at the place of execution. Let Gluttons and Drunkards think of this, when their meat and wine goes pleasantly down their throats, that the Saviour of sinners had Vinegar and Gall given unto him; and let the thoughts of this imbitter your fleshly delights, and voluptuous pleasing of your senses in sinning against God. This part of Christs sufferings was also foretold, *Psal. 69. 21. they gave me also Gall for my meat, and in my thirst they gave me Vinegar to drink.* The Hebrevv word *wn* there translated Gall hath various significations, it signifieth the Head, and the poison that is in the Head of *Aspes*, a poisonous Herb, and the poyson of sin, and in some Divines apply the various significations

tions of this vvord in this matter thus; Adam that vvas *אדם* the Head of all Mankind, had sucked *אדם* the poyson of sin out of the Head of the Hellish Serpent the Devil. And to Christ that is *אדם* our Head vvas given *אדם* Gall and bitterness, vvho by his sufferings did bruise *אדם* the Head of the Serpent, and did take avway *אדם* the Poyson of sin, that believers should not die eternally thereby.

2. *We might learn the evil of sin and the bitterness thereof:* for Christ our surety tasted thereof. It is an evil thing and bitter for men to depart from the living God, the sweetest Fountain of the Sweetest Life, *Jer. 2. 19.* for vvhen Christ vvas to satisfie for it, bitterness and Gall vvas given to him; an heart full of sin is said to be a root that beareth Gall and Wormwood, *Deut. 29. 18.* and the sins of men are thus described, *Deut. 32. 32.* *For their Vine is of the Vine of Sodom, and of the fields of Gomorrah; their Grapes are Grapes of Gall, their Clusters are bitter, 33. their Wine is the poison of Dragons, and the cruel poison of Asps;* if the profit of sin entice you to commit it, and the present pleasure you find in sin allure you to act it, look upon the bitterness of it, in the Vinegar and Gall

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Gall that was given to Christ, and abstain from it.

39. We might learn from hence, what a bitter cup God himself hath mingled for all that shall be finally impenitent and unbelieving sinners. God will make you taste the bitterness of sin, you shall know the Gall and Wormwood that is in it, either by tasting it in the bitter tears of Repentance in this life, which is desirable and safest for you, or else in drinking of a cup of Wrath and Vengeance which you shall never be able to drink off in the life to come, lying in a bed of flames, and a lake of burning Brimstone, in the company of damned Devils round about you, seeing you have a Cup of Fury in your hands; then you shall cry out and say, *This is a bitter Cup, the bitter Cup, sin never was so sweet, but this cup is now as bitter; the pleasure of sin is now gone, its sweetness now is past and gone, but this bitter cup is large and deep, and we cannot come to the bottom of it. We were apt to say in our merry hours, Up with it, the deeper the sweeter: but now alas, we find it contrary, the deeper the bitterer; the longer we drink, the sharper and the sorer it is; we drink, and yet it fills us fast, as we do drink, that there is no*

hope of turning up the bottom of it. If God spared not his own Son, when he was not to suffer for his own sins, but the sins of others, and Vinegar and Gall was given to him; how much more will he provide a bitter cup for you, when you shall suffer for your own sins, and for your wilful rejecting of this Saviour? The Ingredients of this Cup that God will give you, you may see, *Psalm vi. 6.* Upon the wicked he shall rain snares, fire and brimstone, and an horrible tempest, this shall be the portion of their cup. *Rev. vi. 16.* The same shall drink of the Wine of the wrath of God, which is poured out without mixture into the cup of his indignation; and he shall be tormented with fire and brimstone in the presence of the holy Angels, and in the presence of the Lamb. *ver. 11.* And the smok of their torment ascendeth up for ever and ever: and they have no rest day nor night. -- It shall be a cup of trembling and astonishment, a cup of Vengeance, without any mixture, all gall and wormwood; and if you would escape this Cup, and have it pass from you, your only way is to believe on him, and love him above all, and choose him before all, that had a Cup of Vinegar and Gall given to him before his execution.

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4. We

4. We might learn *the Sufferings of Christ were in every part of his body*: We had sinned in all, and Christ suffered in all, all the parts of our body were defiled with sin, and all the parts of Christ's body were afflicted with pain; he had suffered in his head by wearing of the Crown of Thorns, his Cheeks were buffeted and spitted upon, his Eyes were blindfolded, his Back and Breast was scourged, his Hands and Feet were to be nailed to the Tree; and that he might suffer in his Tongue, as we had sinned with our Tongues, a cup of Vinegar and Gall was given to him, of which he tasted, though he did not drink it, for he would use his tongue upon the Cross to pray for them that crucified him, and to commend his Soul at last to God.

5. We might learn *the cruelty of the Jews and Souldiers towards Jesus Christ*, that when he had fasted so long, and had been so severely scourged, and was so faint that they feared he would sink under the Cross, carrying of it, that they laid it on another; and yet under all this affliction, and when he was so near to death, what is the Cordial they do offer him for his refecton, but Vinegar and Gall? Was

this a Cordial for a dying man, for a dying Jesus, for a suffering Lord? When Believers are near to death, God frequently, usually comforts them with hopes of pardon and salvation, with hopes of life and glory, and sometimes with assurance thereof; and how sweet is this to a dying man, to a departing Soul? Honey is not so sweet unto the taste, as this is to the mind of a Believer, when he thinks, *near my end, and near to happiness that shall never end;* God hath promised me, and Christ my Lord hath promised me, whom he hath enabled to believe on him, consent unto his Covenant, that I shall be where he is, and shall behold his Glory, and the Spirit of God and Christ doth help me to discern his Grace wrought in me, to which the Promises of life are made, and beareth witness with my spirit, that I am his, and he is mine: and oh how sweet and pleasant is this unto my Soul, that fits as it were upon my quivering Lips, ready to take its flight into another world, and which doth comfort and delight me now, into eternal rest and joy. This is the *Cordial*, and these are the *Ingredients* which Father, Son and Holy Ghost do mingle for and give unto Belie-

vers at a departing hour; but men did mingle for the Son of God a bitter Potion of Vinegar and Gall, and offered it to him when he was to die; and because that which was prepared for Christ was so exceeding bitter, therefore that which God prepareth for believers is so surpassing sweet.

6. Hence Learn *the ingratitude of the Jews to Jesus Christ*, their Fathers were in bitter bondage in the Land of Egypt, which made them to weep, and sigh, and groan bitterly, and Christ the Son of God did bring them out from thence into a land flowing with milk and honey, *Exod.* 3. 7, 8. but these that were their posterity, gave to Christ, when he came to them, a Cup mingled with Vinegar and Gall. Thus like foolish people and unwise, they did requite the Lord himself, evil for all the good he had done unto them: And while we, called Christians, do condemn the *Jews* for this ingratitude, are Guilty ourselves of the like ingratitude; for God giveth us many mercies, and makes our Cup to overflow, and yet we go on in our sin, adding iniquity to iniquity, and so mingle a Cup of Vinegar and Gall, to give to Jesus Christ. This is the first thing they did

to Christ, when he was come to *Golgotha*, they gave him a Cup of Vinegar mingled with Gall.

Secondly, when they had him there, they crucified him in that place, *Mat. 27. 35.* and in this, there are these things to be taken notice of:

1. Our Lord Jesus put off his cloathes, or were taken off by the Souldiers, so that he was crucified naked, except some covering about the middle part of his Body, as this is gathered from the custom there was among them, so from the words expressly mentioned concerning the Souldiers parting Christs Garments among them, while he was yet hanging on the Cross, *Mat. 27. 35.* And from this we might learn these things:

1. The willingness of our Lord to suffer, that at the place of execution he put off his Garments, as ready for Death, and willingly embracing the same, for if he was stripped by the Souldiers, yet he patiently yielded and submitted: which still sheweth his voluntary readiness to undergo the death appointed, and then to be executed upon him.

2. Christ was crucified naked, *that so he might satisfy for the spiritual nakedness of our souls*; our first parents in their primitive estate were cloathed with the image of God, but the cloathing of their Souls they lost by Sin, and then the nakedness of their body became Ignominious, for being naked, they hid themselves for very shame after they had transgressed the Law of God. So also Adams posterity are naked before God, not a rag to cover their Spiritual deformity, *Ezek. 16. 7, 8. Rev. 3. 17. Thou art wretched, poor, miserable, blind and naked.*

3. Christ was crucified naked, *that he might recover again cloathing for our Souls*, and that we that were stript of our Originall Righteousness, might be cloathed and adorned with his Righteousness in our Justification *imputed* to us, and the image of God restored, and the Graces of the Spirit in our Sanctification *imparted* to us, so that as we have cause to blush and be ashamed before God, when we behold the nakedness of our Souls by the first Adam brought upon us; so we might rejoyce for the cloathing we have by Christ the second Adam. *Isaiah 61. 10. I will greatly rejoyce in the Lord, my Soul shall be joyfull in my God.*

God; for he hath cloathed me with the Garments of Salvation, he hath covered me with the Robe of Righteousness, as a bridegroom decketh himself with Ornaments, and as a bride adorneth her self with her Jewels. Christ therefore having suffered naked for us, hath raiment and cloathing to put upon us, and if we will go to him, he will furnish us therewith, *Rev. 3. 18. I councell thee to buy of me---white rayment, that thou mayest be cloathed, and that the shame of thy nakedness do not appear---* what this rayment is for the covering of the shamefull nakedness of our Souls, the Apostle tells us, *Gal. 3. 27. All that are baptized into Christ, have put on Christ. Ephes. 4. 24. Put on the new man, which after God is created in Righteousness and true Holiness.*

4. Christ being crucified naked, he hath purchased for us Robes of Glory; by this shame which Christ sustained, he hath procured for us cloathing of eternal Glory. By the sin of the first Adam we were stript of our Original righteousness, and became all over covered with sin and shame, and subject to mortality, by the naked suffering of the second Adam, we shall be stript again of sin and mortality, and be gloriously apparelled for ever, *2. Cor. 5. 2. For*

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in this we groan earnestly, desiring to be clothed upon with our house which is from Heaven, so if so be that being clothed, we shall not be found naked, as for us that are in this Tabernacle do groan being burdened, not for that we would be unclothed, but clothed upon, that mortality might be swallowed up of Life.

2. Hereby we see the love of our Lord Jesus Christ, who did humble himself so low, to suffer such shame, and was willing to part with all he had, even to the clothes upon his back; for the working out of our Salvation, and accomplishing the work of our Redemption; he that was the Lord of all, was stript of all, and all was for our sakes, who by our sin had deserved to be stript naked, and to be deprived of all.

6. Hereby we might learn the common goodness and bounty of God to sinfull men, in feeding of them and clothing of them: for by Christs being stript naked when he stood as our Surety, we might learn what sin had deserved, that God should strip us as naked as ever we were born, Hos. 2. 3. Christ had Vinegar and Gall given to him; and the clothes off his back taken from him; oh then how good is God to us, that we have drink without Gall, and raiment to put upon us!

7. Yet if we should suffer the loss of outward things, for the sake of Christ, we should take it patiently; patiently did I say? yes joyfully: so did the Primitive Christians, Heb. 10. 34. what base ingratitude is this: in many, that they will rather leave Christ, his ways and worship, then hazard the loss of superfluous enjoyments for the testimony of a good conscience, and will flinch and forsake duty long before it comes to the parting with the clothes upon their backs? Be ashamed and blush, ye temporizing worldlings, that when Christ lost his very raiment for sinners, and life, and all, ye are afraid to Suffer the loss of any thing for Christ.

8. *Why then are sinners proud of their clothes?* you cover your bodies with silks, with vain attire, with wanton, and some with whorish apparel, dressing themselves with the attire of Harlots, and then pride themselves in their Garments, as a Peacock in his feathers; remember, clothing of the body came in after the fall of man, and God made our first Parents Garments of the skins of dead beasts, to wear upon their backs as memorials of their sin and shame, and also remember that when Christ came to suffer for sin, he was stript naked, so that

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that you have no more reason to be proud of your clothing, than a thief of his halter, or the fetters on his heels: or vapour because of the brand in his hand.

9. We might learn, *that when we are to leave this world, we shall be stript of all*, that he that prepares for death and heaven, must be willing to forsake all. Thus he that beautified the Heavens with shining lights, and clotheth the field with grass, when suffering for us, was himself stript naked.

Secondly, Christ being stript naked, *is nailed to the tree*; Christ being crucified not after the manner of the *Jews*, who used to hang Malefactors upon a tree, binding them thereto with cords, and that when they were dead, but after the manner of the *Romans*, he vvas fastened to the Cross vvith nails driven through his hands and his feet, *Psal. 22. 16. They have pierced my hands and my feet.* The sufferings of Christ upon the tree in this manner vvere,

1. *Exceeding painfull to him*, for the hands and feet being so full of Nerves, the nails could not be driven through them without abundance of pain, besides, *vwhat vvas*

vvas caused by hanging so many hours vvith his hands stretched abroad, bearing the vweight of his body, by his hands and feet nailed to the tree.

2. *It was a shamefull manner of suffering,* a death full of ignominy and disgrace, that the vvorst sort of Malefactours vvere put unto.

3. *It was a Cursed kind of suffering,* vvhen a man executed on a tree is said to be accursed of God, *Hebrew* is, *the curse of God*, *Dent.* 21. 23. and the Apostle speaketh thus of Christ suffering on the tree, *Gal.* 3. 13. *Christ hath redeemed us from the curse of the Law, being made a curse for us, for it is written, Cursed is every one that hangeth on a tree; vvhosoever broke the Law in the least point vvas accursed by the Law, Gal.* 27. 26. *Gal.* 3. 10. and vvhosoever dieth this death vvas accursed, vve had done the first, and therefore vvere accursed, Christ endured the latter and therefore vvas made a curse for us, that vve might be partakers of everlasting blessings through him; that as by *Adams* eating of the fruit of the forbidden tree, all mankind became obnoxious to the curse, so by the second *Adam's* suffering on the tree, all that shall believe on him might obtain

tain manifold blessings; by the first *Adams* eating of the one, came in death, and by the second *Adam's* suffering on the other is life restored. Christ nailed to this tree, is the tree of life, curing our spiritual distempers, and saving his people from eternall death that they were liable to by *Adam's* eating of the tree of knowledge of good and evil.

Thirdly, Christ being nailed to the tree was lifted up upon it, and hangeth by his pierced hands, and fastned by the nails in his feet, betwixt the Heavens and the Earth. Golgertha being the place of common execution, it is likely that there were Crosses standing on which Malefactours did suffer: and therefore they were first lifted up and nailed to it, but because mention is made that Christs Cross was carried thither then, some say it is probable that Christ was nailed to the tree lying along upon the ground, and then the tree lifted up by men with Christ so fastned to it, was put in one end of it in the ground, and the other standing high in the air, Christ was lifted up above the heads of the Spectatours; and if this were the manner of their

their proceedings in the crucifying of Christ, by the shaking of his body fastned by his hands, it must put him still to the greater pain; however, Christ had foretold, that *he should be lifted up*, and this was typified by the brazen serpent, that was set on high upon a pole, *Joh. 3. 14. As Moses lifted up the Serpent in the wilderness, even so must the son of man be lifted up*; that as the *Israelites* that were stung by the fiery serpents, were healed by their looking up unto the brazen serpent, *Num. 21. 8, 9.* so those that are stung by the old serpent, and have received deadly wounds, yet by believing on Christ lifted up upon the Cross, shall live and not die, *Joh. 3. 14. So must the son of man be lifted up, 15. That whosoever believeth on him, should not perish but have eternal life.* A crucified Christ was lifted up as a Spectacle for undone sinners to behold, that they may run and flock unto him, and have salvation by him; and oh how many thousands moved by this sight, presented to them in the glass of the Gospel and the Sacraments, and discerned by Faith, have been perswaded to come unto him! as Christ also said they should, *Joh. 12. 32. And I, if I be lifted up, will draw all men to me.*

Fourthly,

Fônrthly, This also added to Christs sufferings, *that he was crucified betwixt two thieves, or robbers, or high-way men* (as some expound) who lay in wait upon the publick waies, and not only robbed the passengers of their mony, but had also killed some; and this they did for greater contempt and disgrace of Christ, that as he suffered the same punishment and death with them, so he might be thought to have been involved in the same guilt with them, or as bad, or worse; and therefore they put him to suffer in the midst, betwixt them both, *Joh. 19. 18.* as if he had been the greatest and most notorious Malefactor, and they continued still the Crown of Thornes upon his head, to shew that he was fitter to be accounted by them, the chief, and King of Thieves and Malefactours, then the King of the Jews: now this was foretold as a part of Christs sufferings, *Isaiah 53. 12.* *And he was numbred with the transgressors,* and *Mark* relating this, addeth, *Marc. 15. 27, 28.* *And the Scripture is fulfilled which saith, He was reckoned with the transgressours,* he that was without sin was numbered with the worst
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of men, that we that were full of sin, might by believing on him, be reckoned among the sons of God.

Yet it is remarkable, that though some of the Apostles were afterwards crucified and suffered for Christ, yet God in his providence ordered it, that none of them should be crucified with Christ, neither Peter, nor John, nor any good and godly man, that so nothing of the price of our Redemption might be thought to be paid by them, but two notorious and grand Malefactours, of whose sufferings there could not be the least suspicion that they had the least concurrence with the sufferings of Christ, to procure any good from God for others,

Fifthly, Another circumstance in the crucifying of Christ, was the superscription that was written and set over his head, when he was upon the Cross, in these words, **JESUS OF NAZARETH THE KING OF THE JEWS.** Or as the Originall may be translated, *Jesus that Nazaren, that King of the Jews.* Now this superscription is variously expounded by Divines as to the end of its being set over the head

head of Christ, some saying it was set there to aggravate Christs contempt and reproach, containing his Accusation, and the crime for which he suffered death, for professing himself to be the King of the *Jews*; others that it was set up in the honour of Christ, and for his glory, even then when he suffered the shamefull death of the Cross; and indeed in divers respects both these Opinions are true, and easily reconciled; for if we regard the intencion of men, it was for Christs disgrace, in derision and scorn, set over his head: for the *Jews* would have his Accusation written over him out of envy; and *Pilate* did it (its probable) to prevent any charge against him to the *Roman Cesar*, and that *Cesar* might understand his watchfull care to preserve his right; and the more, because the *Jews* had cryed out before, *If thou lettest this man go, thou art not Cessars friend*; and it was written in three languages then most understood, *Hebrew, Greek and Latin*, that so all that had resorted to *Jerusalem* because of the Passover, *Jews* or *Proselytes*, might by passing by, or beholding *Jesu* on the Cross, understand his Accusation, for which he suffered.

But if we regard the over-ruling providence

vidence of God, this title was a Glorious Testimony which God himself would have given to his Son upon the Cross, for it was not written fully according to the malicious minds of the Jews, for *Pilate* wrote *This is the King of the Jews*, which they urged him to alter, and to write, not, *The King of the Jews*, but that he said, *I am King of the Jews*, *Joh. 19. 21.* but *Pilate* that consented to Christs death, and yielded to the Jews to have him crucified, yet was so over-ruled by God, that he would not alter the title he had written, for saith he, *What I have written, I have written,* *vers. 22.* that is, I will not alter, nor change a word of it; I have yielded to your Clamours to let you crucifie him, though I found him innocent, and yet your malice is never satisfied: in this I will not yield to you, the title over his head shall be unalterable, **THIS IS THE KING OF THE JEWS:** which gauled the consciences of the Chief Priests, that such a description of Christ, and the substance of our faith in him, should be the superscription on the Cross; and that the signal Providence of God was in this, appears in that *Pilate* that yielded to them to put him to death, would by
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no means yield to change one letter of his Title, which was a sore grief to their malicious minds, that it should be written, *This is the King of the Jews*. This being no fault, it reflected upon the *Jews*, when they would have it taken off from themselves and cast it upon Christ, and not to have had it positively affirmed, this is the King of the *Jews*, but that he had (in their sense) proudly boasted, and vainly assumed this Title to himself; therefore said they to *Pilate*, write, *He said I am the King of the Jews*: but God over-ruled *Pilate's* heart; and staid his hand, that he should not write the very words of the *Jews* Accusation upon which he was condemned, but an express affirmation of his Glory: From it we may learn,

1. *That God himself owned Christ to be Jesus, that is a Saviour, on the Cross.* This was the Name the Angel gave him before he was born, and the Interpretation of it, that he should save his people from their sins; and by God's special Providence he is so called, and God himself doth acknowledge him to be *Jesus, a Saviour*, when he died.

2. *That he died for no fault or crime of his own, but for our sins:* For his Title did bear

bear the shew of no sin, but did shew the greatness of his Glory, what he vvas in deed, though he were crucified.

3. *That Redemption by the blood of Christ, gives no liberty to sin and disobedience:* For his Title on his Cross was, That he was a King as well as *Jesus*, and therefore as we hope for Salvation from him, so he expects and looks for subjection and obedience from us.

4. That *Jesus* vvas affirmed to be King of the *Jews*, when on the Cross, which shews that God can raise a Kingdom to himself even where he is most opposed, as among the *Jews* that put Christ to death, God had afterwards some thousands of the *Jews* that became obedient subjects to him.

5. *That God would have the sufferings and crucifixion of Christ his Son, to be known and published through the World, and carried far and near, being the means of mens Salvation,* and therefore God would have this title written in *Hebrew, Greek and Latin*, the most known languages, that it might be reported by all the strangers that came at that time to *Jerusalem*, when they returned into their own countries. Thus what the *Jews* intended maliciously for Christ

Christs reproach, and to aggravate his sufferings, was ordered by Gods over-ruling providence for the clearing of Christs innocency, and the publishing to the world, that he was both Jesus and King.

Sixthly, Another circumstance of Christs sufferings when he was on the Cross was, that the Souldiers took his garments and divided them amongst them, and cast lots for his coat that was without seam, woven from the top throughout, John. 19. 23, 24. and this was prophesied long before, Psal. 22. 18. *They part my garments among them, and cast lots upon my vesture:* they did not only take away his life, but stript him to the clothes upon his back, and would not suffer him to bequeath any of them, no, not to his Mother, to whom by the Law of Nature they should then have fallen. Christ was poor in his life time, for though he was Lord of all, yet he had not where to lay his head, Mat. 8. 20. and lived of what others ministered unto him, Luc. 8. 2, 3: and at his death was spoiled and deprived of all he had, that he had not so much left as to bury him; but others provided linen to wrap his dead body

body in. *Joh. 19. 40.* he had not Kingdoms to divide amongst his friends at his death, nor great sums of money, nor precious Pearls and costly Jewels, to leave as legacies to his Disciples, but that little that he had, even his wearing clothes, were taken from him, he was born in a stable, and laid in a Manger, among Beasts, and he was crucified in the loathsome place of common execution, and died in the midst of thieves that were worse then Beasts, and had not so much as a cloth, at his dying hour to bequeath to his own Mother. And from this we might learn,

1. That our first parents that had dominion over the Creatures, and were exceeding rich, being brought into a well furnished world, given unto them, by their sin and fall did forfeit all, and lost their right to all; so Christ the second *Adam*, though he was Lord of all, yet being to satisfie for that and other sins, lost all, and was stript of all at his death.

2. That the poverty of Christ is our patrimony; he became so poor, that we by his poverty might be made rich, *1 Cor.*

B. 9.

3. That the outwards things that Christ had, fell to the wicked, they got some outward

ward advantage by his death, but the choicest things he had, he disposed unto others. *Judas* he got mony, the Souldiers got his clothes; but his Mother he commended to *John*, his Soul to his Father, his body to *Nicodemus*, *Paradise* he gave to the converted thief; Christ might give outward things to the worst of men, but the best he reserved for his own people.

4. That we should moderate our affections to the things of this world, and not be anxiously solicitous to die rich, and leave abundance behind us, and to the neglect of God, and Christ, and our own souls, strive and endeavour to scrape much of the World together, to leave thousands, and many hundreds to our children, and worthy legacies unto others: and if we are diligent in the duty of our places, as God requireth and allows, and yet at last have at our death but little to leave to others: let us endeavour to leave them with God, and God with them, remembering our Lord himself had nothing of worldly riches to dispose of, to his mother, to his friends and followers; though he was Lord of all.

5. That

5. That we should not be. offended at the poverty of Christ: for he was at that time both *King* and *Jesus*, as his Title over his head on the Cross did signifie and affirm; nor be offended at our poverty for Christ, for if we suffer the spoiling of our Goods for Christ, it is no more than Christ hath suffered for us before.

7. Another circumstance aggravating the Sufferings of Christ upon the Cross, was the *Multitude of merciless Spectators*, that did rejoyce when they saw what was done to the Son of God. It is usual at such times of publick Executions for great numbers of People to flock and to resort to the place, when especially any Persons of Note for great Good, or great Evil are put to death; so it is expressly said there was at the Execution of Jesus Christ, *Luk. 23. 35. And the People stood beholding.* Now if a good Man be put to death, the Spectators are often moved with pity and compassion, towards the Sufferer, and their Hearts are troubled and many Tears are shed; yea, if it be a common Malefactor, yet men that have not put off all humanity, and are not turned into savage Beasts, are much affected with the misery

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of those that partake of the same Nature with them: There is some pity and compassion in the Breasts of Spectators when they see a Thief or a Murderer put to death, though he deservedly suffer for his sin; but behold a Multitude of Spectators about the Cross of Christ, though his Body was so racked that they might have told his Bones, though they saw him nailed alive unto the Tree, with Nails driven through his Hands and Feet, and Blood running down from both; yet they had no pity or compassion for him, but stood gazing upon him, as a pleasant and delightful Spectacle, to behold him under all these tormenting pains; and do feed their eyes with his sorrows and afflictions, as People do when they see something that administers joy and pleasure to them. And thus much is gathered out of the Prophesie concerning this, *Psal. 22. 17. They look and stare upon me.* To stand looking and laughing as they look upon a man in deepest Sufferings, is an aggravation of his affliction. The *Hebrew* word used with *ו*, as here it is, doth not signify a bare beholding, but looking joyned with delight and pleasure, such as a Man taketh in seeing his desire upon his Enemies, *So*
Psal.

Pfal. 54. 7. & 59. 10. & 112. 8. So then they add to Christs sorrows by their merciless beholding of him; that when they should have looked upon a pierced Christ and have mourned bitterly, they looked upon him, and were delighted as if they had been seeing a pleasant Comedy.

8. Yet further, this added to Christs Sufferings, that they cast upon him scornful reproaches, and Blasphemous Language when he was hanging on the Cross. When Christ was among them on the ground, they did afflict him with their Hands, in beating, scourging and buffeting of him; and when he was lifted up upon the Cross that they could not reach him with their hands, they sorely lash him with their Tongues, and persecute him with bitter and Blasphemous words. This part of Christs Sufferings was foretold, *Psal. 22. 6. But I am a Worm and no Man, a reproach of Men, and despised of the People.* 7. *All they that see me, laugh me to scorn, they shoot out the Lip, they shake the Head, saying,* 8. *He trusted on the Lord that he would deliver him, let him deliver him, seeing he delighted in him.* *Psal. 31. 11. I was a reproach among all mine Enemies, but especially*

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among my Neighbours, and a fear to mine acquaintance: They that see me without, fled from me. 18. Let the lying Lips be put to silence, which speak grievous things proudly, and contemptuously against the Righteous. Psal. 109. 2. For the Mouth of the wicked, and the Mouth of the Deceitful are opened against me: they have spoken against me with a lying Tongue. 3. They compassed me about also with Words of hatred.—25. I became also a reproach unto them. When they looked upon me they shook their Heads. That these Scriptures had reference to Christ, appears by comparing them with the reproaches cast upon him when he was upon the Cross. Where we must consider, (1) The Persons that did reproach him. (2) The action & gestures that by way of scorn they used. (3) The things they said to him, and of him, on the Cross.

1. The Persons that reviled him were,

1. *Those that passed by, Mat. 27. 39.* By these are understood the common People, or those that were going from *Jerusalem* to other places, or coming from other places to *Jerusalem*. As they passed by upon the way, seeing Christ upon the Cross, reviled and reproached him as they went along.

2. The Chief-priests, the Scribes and the Elders

Elders of the People also mocked him, *Mat. 27. 41.*

3. The *Souldiers* also did deride and reproach him, *Luke 23. 36:*

4. The *Thieves* that were Crucified with him cast the same things in his Teeth as others did; *Mat. 27. 44. Matthew* and *Mark* say, that both the Thieves did revile Christ; but *Luke* saith, one of them did, *Luke 23. 39.* And they are reconciled thus (though others go another way also) when they came first to the Cross, they both did rail at Christ; and of that time *Matthew* and *Mark* do speak: but afterwards one of them seeing the patience of Christ, and the things that were done and wrought by the power of Christ, was converted, and then he rebukes his Fellow-thief, and forbearth to speak any thing more against Christ; and then there was but one of them that did revile him, and of that time *St. Luke* speaketh.

So then, Christ was reviled on the Cross by all sorts of People; by the Vulgar, by Citizens, by Strangers and Travellers, by the Thieves and Souldiers, by the Churchmen, and by the Elders of the People. All sorts of Men were exposed to contempt and scorn to God and Devils; and

when Christ was suffering for our sin, all sorts of Men poured out scorn and contempt upon him.

2. The gestures and actions they used towards him, signifying thereby their scorn, was the shaking or wagging of their Heads at him, *Mat. 27. 39.* Shaking of the Head, sometimes proceeds from pity and compassion to a Person in misery; but so it is not taken here: Sometimes it denoteth great scorn and contempt, *Psal. 44. 13. Thou makest us a reproach to our Neighbours, a scorn and derision to them that are round about us. 14. Thou makest us a by-word among the Heathen, a shaking of the Head among the People. Isai. 37. 22. The Daughter of Zion hath despised thee, and laughed thee to scorn, the Daughter of Jerusalem hath shaken her Head at thee.* Sometimes it is a sign of insulting over one in misery, and of rejoycing at the evils of others. *Lam. 2. 15. All that pass by, clap their hands at thee, they hiss and wag their Head at the Daughter of Jerusalem, saying, Is this the City that Men call the perfection of Beauty, the joy of the whole Earth? So that by this wagging their Heads at Christ, they shewed the contempt of him in their Hearts, and insulted over him: Is this*
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he that said he was the Son of God, &c? How have we brought our designs to pass! how have we prospered and prevailed! Now we have him fast; look how he hangs: See how the King is exalted. But this is the next.

3. The things they said to him and of him, by way of scorn, when he was upon the Cross; and this consists of several Branches.

1. They reproached him as if he had been a Lyar: *Mark 15. 29. Ah, thou that destroyest the Temple, and buildest it in three dayes.* This was the chief accusation brought against him in the Spiritual Court before the High-priest: and though the vanity of it did sufficiently appear by the different Depositions they brought against him in this matter; yet, to make Christ more odious amongst the People that trusted much in the Temple of the Lord, they blazed this abroad, that Christ should say he would destroy it, and build it again in three dayes; when Christ spake of the Temple of his Body which they should destroy, and he would raise again in three dayes: Yet they perverting of his words to the destruction of the Temple of *Jerusalem*, which they saw he had not done,

nor, now nailed to the Tree and near to death, they thought was not likely he should do, boast against him as one that had spoken fallſly; *Ah, thou that ſaidſt thou wouldſt deſtroy the Temple; why haſt thou not done it? What is now become of thy threatnings againſt the Temple? Here is the Doctour and Teacher of Iſrael; the Prophet of Nazareth. This thou ſaidſt, but this thou haſt not made good.* Thus they wreſted his words to what he did not intend them, and then reproach him as if he had been falſe therein.

2. *They revile him for ſaying he was the Son of God, and object the Croſs as an Argument againſt the Truth thereof: Mat. 27. 40. If thou be the Son of God, come down from the Croſs. Verſ. 43. He ſaid, I am the Son of God. The Devil tempting Chriſt, ſaid, Mat. 4. 3. If thou be the Son of God, command that theſe Stones be made Bread. Verſ. 6. If thou be the Son of God, caſt thy ſelf down.* So theſe Children of the Devil ſay, *If thou be the Son of God, come down.* A likely matter that the Son of God, one equal with God ſhould be nailed to the Croſs; Thou the Son of God, and yet canſt not come down from the Tree! *Aba, the Son of God! Aha, thou equal*

equal with God, and yet canst not pluck a Nail out of thy Hands and Feet, and come down ! But here was their blindness and folly ; they thought he could not come down ; because he did not come down ; whereas Almighty power can do many things , that God seeth not good in his Eyes to do.

3. *They upbraide him as one that spake so much of his mighty and miraculous works ; saying sometimes to Christ (calling to him on the Cross) save thy self ; thou hast wrought many strange works , now try thy strength ; now put forth thy power , and work out thine own deliverance ; thou art now in the Jaws of death , save thy self. And sometimes they were mocking him , saying among themselves , He saved others , himself he cannot save : let that King of Israel come down now from the Cross , and we will believe him , Mark. 15. 31, 32. He pretended he did heal the Sick , and give sight to the Blind , and cleanse Lepers , and dispossess Devils ; and yet he cannot help himself : let this great Physician help himself. He hath often said , Believe me for my works sake ; let him come down now from the Cross , and we will believe him : shall we not ?* Yes ,

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yes, but stay till then. And thus, because he would not at their pleasure work a Miracle to save himself, they flout at all his former works for the healing of others, as if they had been all delusions and Impostures.

4. *They reproach him for putting his trust in God : Mat. 27. 43. He trusted in God ; let him deliver him now if he will have him.* Thus most wickedly they deride him for placing his confidence in God : This comes of his trusting in God : See the fruit of his depending upon God : And blaspheme and deride God, as if he had not power to deliver him out of their hands ; *Let him deliver him now , if he will have him.* And this is the way of wicked Men unto this day : when godly Men are in trouble, they will jeer them with their very duties and graces : This cometh of their praying ; this is their affiance in God : But let not this be a stumbling-block to any , since they did so to Christ himself. Now all these reproaches and taunting language could not but be an encrease of the Sufferings of Christ ; especially when there was not one Office of Christ, that he did execute as Head of his Church, and Redeemer of his People , but they made a mock and de-

derision of it. In his *Prophetical* Office they did reproach him, when they did blindfold him, and smote him, and said, *Propheſie who it was that ſmote thee*: and on the Croſs they ſaid, He taught the People that he was the Son of God: In his *Prieſtly* Office, ſaying, *Save thy ſelf, he ſaved others, himſelf he cannot ſave*; This is he that pretends to ſave others, and yet is deſtroyed himſelf: In his *Kingly* Office, putting him to wear a Crown of Thorns; ſaying, If he be the King of *Iſrael*, let him come down.

9. Another part of Christs Sufferings on the Croſs, were *the Sorrows and Sufferings which he felt in his Soul*. The Sufferings of Chriſt in his Soul made him to complain more than he did of the Sufferings of his Body, though they were unſpeakably great; as appeareth by his complaint and Agony in the Garden, and by the lamentable Cry with a loud Voice he made upon the Croſs, ſaying, *My God, my God, why haſt thou forſaken me?* Mat. 27. 46. Which words muſt be carefully underſtood, (1.) Chriſt doth not make this complaint out of any *Impatience, or Diſcontent*; for he was al-
wayes

wayes Holy and without the least sin of his own in the greatest Sufferings. (2.) Nor were they words of *Distrust* or *Despair*; for in his great cry, he looks upon God as his God still: and the doubling of it, *My God, my God*, as it shewed the great earnestness of his Heart, and the deep sense of his Sufferings; so also the firmness of his confidence, interest and propriety in God. (3.) Nor do these words imply that the *God-head* and *Man-hood* of Christ were severed or separated; for the Union was indissoluble from the first moment of the Incarnation: For the *humanity* of Christ doth not complain that the *Second Person* in the Trinity had forsaken him, but that God the Father had forsaken him, it being a common Rule when God is compared with the Son or Holy Ghost, then the Father there is understood. (4.) Nor is it to be understood that God the Father did not then love Jesus Christ, for he loved him with an Eternal love. (5.) Nor only that Christ was forsaken and left for a while as to outward deliverance.

But hereby Christ set forth the unutterable greatness of his Sufferings, and the want of comfort and consolation in his
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Sufferings, and this was heavier to him than all the rest; for though he was Nail-
ed to the Tree, and was exposed to
contempt and scorn, and all seemed to
be against him; for his *Disciples* had for-
saken him, the *common People*, the *Priests*
and *Elders*, the *Souldiers* and the *Thieves*
did reproach him; yet above all he la-
mentably complains of this, That God
had hid his Face from him, and This was
more to him than all that Men and De-
vils did unto him. So that besides the
pain and torment he endured in his Bo-
dy, he sustained great Sorrows and Suf-
ferings in his Soul, beyond what can
be fully set forth by the Tongue of
Man.

Which sets forth the heinous Nature
of sin, that God should deal so with his
beloved Son, when he did bear our sins
upon the Tree, and did suffer as our
Surety and in our stead. We had de-
served to be Everlastingly forsaken of
God; and Christ suffering for our sin,
was forsaken that we might not be cast
off for ever, that receive him heartily
and believe on him sincerely.

10. *Jesus Christ upon the Cross did*
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*suffer extremity of Thirst, and in his Thirst they gave him Vinegar to drink. Thirst is exceeding painful, and when it is extreme, cauleth great affliction, as we might know from our own experience, as also from the fore complaints of such as have been afflicted therewith; as Samson, Judg. 15. 18. And he was sore a-thirst, and called on the Lord, and said, Thou hast given this great deliverance into the Hand of thy Servant, and now shall I die for Thirst.—And the People of Israel, Exod. 17. 3. And the People Thirsted there for Water, and the People murmured against Moses, and said, Wherefore is this that thou hast brought us up out of Egypt, to kill us, and our Children, and our Cattel with Thirst? As if they had said, It had been better for us to have continued in our Bondage in Egypt, and born the burdens that the Taskmasters laid upon us, than to bear the affliction of Thirst, and have nothing to quench our Thirst. Our Lord Jesus therefore having been full of troubles and sorrows all the Night before, and carried up and down all the former part of the Day, and been sorely scourged, and lost much Blood, and carrying of his Cross, and had been
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some Hours nailed to the Tree, and suffered much thereon, was exceeding thirsty, which is expressed in the Propheſie, as well as by his own words; *Pſal. 22. 15. My ſtrength is dried up like a Potſheard; and my Tongue cleaveth to my Jaw.*—

Our Saviour could have endured this, as well as the other Sufferings that lay upon him, without expreſſing of his Thirſt to them; as when he faſted *Forty Dayes and forty Nights*, and did neither Eat nor Drink: but in his Sufferings he conſidered what was ſpoken of him in the Scriptures of the Prophets, that were all to be accompliſhed and fulfilled in him, and remembering that there was one Scripture yet not fulfilled, *Pſal 69. 21. And in my Thirſt they gave me Vinegar to Drink*: Therefore he ſaid, *I thirſt*, to give them occaſion to adminiſter Vinegar to him, for the accompliſhing of this part of his Suffering, foretold long before.

Before he was nailed to the Tree, they gave him Vinegar mingled with Gall; and now upon the Croſs, when he was Thirſty, they give him Vinegar to drink; not ſweet and pleaſant Wine; not a rich and choice Cordial; no, not ſo much as a Cup of cold Water to a Thirſty, Suffering Chriſt;

Christ ; but Vinegar they gave him. Such was their cruelty towards him, and their merciless dealings with him : And from this we might learn,

1. That our Lord Jesus complained not of his Thirst till all things, besides this and his approaching death, were accomplished ; for it was meat and drink to Christ to do and suffer his Fathers will in the behalf of Sinners : and by this we see he thirsted after our Salvation, and the working out of our Redemption : for till all other things, (except as before) he did not say, *I thirst*.

2. Our first Parents had pleased themselves and Palates in eating the forbidden Fruit, and many of their Posterity, whom he was to save, had been guilty of excess in the use of the Creatures ; and therefore Christ suffering to satisfy for them, did suffer extremity of thirst.

3. That Jesus Christ had wretched usage from the World, from the time of his coming into it, to the time he went out of it. When he first came into the World he was laid in a Manger, and when he goeth out, he dieth on the Cross. After his Birth, when he was a little Child, they sought his Life ; and in extremity of Thirst, in his Sufferings and at Death they

they gave him Vinegar to drink. What should we learn by this? Why if we have unkind and cruel usage from the World from our Birth to our Death, from first to last, we should patiently bear it; for why should Disciples murmur, when our entertainment in the world is not so bitter as was our Lords?

4. What cause shall you have to bless God, in your sickness and at your death, if you are not forsaken of God, and have comforting Cordials given to you! Do you remember when you come to dye, and have the light of Gods countenance, he hides not his face from your Souls, but filleth you with joy and comfort; Oh it was not thus with Christ my Lord: O what is this, that God should forsake his own Son, and shine thus upon a Sinner! Alas, this is it, I am comforted because he was forsaken. Remember also to be thankful when upon a bed of sickness, and have your loving, tender, weeping Friends about you, every one ready to attend you, one to wipe your sweating Face; another to hold your aking Head; another, when you say, I thirst, to reach a chearing and refreshing Cordial to you; O think, it was not thus with my blessed Lord; he
had

had those about him that did deride and scorn him in his sufferings, and in his thirst gave him Vinegar to drink.

5. If Christ suffered this Thirst for us, how should we thirst after him ! What a shame is it, when we read of this part of Christs sufferings, we should be still thirsting after the world, the Riches and the Pleasures of it, which can never quench nor satisfie our thirst, but are to worldly-thirsty men like drink given to some distempered men, the more they drink, still they thirst after more ! Oh let us rather pray and endeavour after such a frame of heart, that we might say with *David, Psal.*

42. 1. *As the Hart panteth after the water-brooks ; so panteth my Soul after thee, O God.* 2. *My Soul thirsteth for God, for the Living God : when shall I come and appear before God ?* *Psal. 63. 1. — My Soul*

thirsteth for thee, my flesh longeth for thee. — As Christ was thirsty for Sinners, so let Sinners be thirsty for a Saviour.

6. Christ hath by his Thirst and Sufferings procured for his People perfect Happiness and fulness of Glory, where they shall hunger no more, and thirst no more, because the Lamb that is in the midst of the throne shall feed them, and shall lead them

to the Living fountains of waters, Rev. 7. 16, 17. O be thankful and rejoyce in the hopes of this, and also when God doth in this world satisfie your thirsty Souls, and cause you to drink of the Rivers of Pleasures that run in his Sanctuary, *Psal.* 36. 8. acknowledge this is given to you for the sake of Christ that thirsted for you.

7. Did Christ suffer the pains of thirst for Sinners? Oh then what torment shall sinners lying in eternal flames endure, when they shall be scorched therein, and have not one drop of water to cool their tongues! If the heat of a Feaver puts them into such a thirst that they cannot bear, what then shall the intolerable heat of Hellish flames do, and yet have nothing to moisten their mouths, nor refresh their tongues: but as men gave Christ Vinegar in his thirst, which doth rather encrease than quench it; so God shall give damned men a cup of Indignation and wrath, which shall not quench, but increase the pain and torment of their thirst. Remember this, ye Drunkards, Christ had Vinegar given him in his thirst, and ye pour down pleasant Wine when you have no need of it, and before you are athirst, meerly to gratifie your Palates and to please your flesh;
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except you heartily and speedily repent, when God hath you in Hell the place of Execution, you shall thirst, but shall have nothing to remove nor abate your thirst, but shall give you a Cup, worse than any Vinegar, a cup of Wrath without the least mixture of Mercy in it; then shall you dearly pay for your sweet Potions, and smartly suffer for your merry Meetings, and now pleasant-drinking-bouts.

8. Learn also the Ingratitude of sinfull men. The Son of God came to purchase for Sinners the Love of God, and the sense and sweet fruits thereof, which are sweeter and more pleasant than any Wine, or richest Cordial that the skill or art of man can make; and yet when he was about this work, and procuring this for men, in his thirst they gave him Vinegar to drink; and yet we called Christians, that do blame the Jews for their Cruelty and Ingratitude herein, do as bad or worse our selves: Jesus Christ calls to you Sinners, saying, I thirst for thy Repentance, I thirst for thy return to God, I thirst for thy Conversion and Salvation; and yet thou continuest in thy sin, in thy Swearing, and thy Drunkenness, in thy Hypocrisie and unregenerate condition. Thy neglecting the
day

day of Grace, thy refusing offered Mercy, thy slighting of his Love and Remedy of recovering Grace, is thy giving of Christ, thirsty for thy good, worse than the Vinegar that the Jews did give unto him.

11. Our Lord Jesus having finished all that he was to undergo in this Life for our Redemption, *at last he dyeth upon the Cross, and there gave up the ghost. Joh. 19. 30. When Jesus had received the Vinegar, he said, It is finished; and he bowed his head and gave up the ghost.* Thus the Prince of Life did dye. He in whom we all do live, and move, and have our being, did yield to death. O what sorrow and grief was this unto his *Mother*, and to his Disciple *John*, and the rest of his friends and followers that stood about his Cross, and were spectators of all the indignities and reproaches they cast upon him; and the pains and punishments they did put him to, and at last they saw that he was dead! Oh what joy was this unto the *chief Priests*, the *Scribes* and *Elders* of the people! what ground of rejoycing did the false Witnesses that were maliciously set against him think his death to be! How did they then triumph, *He is dead, he is dead! We have*

have prevailed, we have our will; now we are rid of this deceiver: He said he was the Son of God, and yet he is dead: He said (as they reported) he would destroy the Temple of God, but he is dead and the Temple stands.

But yet his death was much Lamented, and sorrow did fill the hearts of multitudes that were there. As for his Mother, and John, and Mary Magdalene, and many other women, which came with Christ unto Jerusalem, and stood beholding what was done unto him, *Mar. 15. 40, 41.* it is easie to conceive how his sufferings and death did fill them with exceeding grief and sorrow. For to his Mother it was said by *Simon*, when *Jesus* was a little child, that a Sword should pierce through her Soul, *Luk. 2. 35.* All these then that loved him while he lived, could not but lament and sorrow when he died: You might Imagine how they laid his sufferings and death to heart; *Alas our Lord is dead; He that taught us the will of God is dead; He, might the Mother of Jesus say, that was conceived in my womb is dead; He, might John say, that loved me and laid me in his bosom, is now dead: With what sorrow and tears is it likely that they that were Christs Kindred*
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and Acquaintance did bewail his death! And not these only, but many that came rejoycing to see him executed, yet went away sadned in their hearts; many of them that came with joyfull spirits to be Spectators, returned with sorrowful Souls when they saw he was dead, and the things that were done before and after his death: yea those that did BlaspHEME him and reproach him, when alive upon the Croſs, many of them did Lament him when he was dead: and some of them, yea many of them that did reproach him with the name of the Son of God when he was alive; yet before they returned from the place, when he was dead, did confess and acknowledge, and say, Truly he was the Son of God. So did the Centurion, *Mar. 15. 39.* and not only he, but the Souldiers also: *Mat. 27. 54.* Now when the Centurion and they that were with him, watching Jesus, (that is, he and his company of Souldiers with him) saw the Earth-quake and those things that were done, feared greatly, saying, Truly this was the Son of God. But a little before they mocked him, giving him Vinegar, saying, If thou be the King of the Jews save thy self; but now they did lay it down for a certain truth, That he was the
Son

Son of God. And not only his followers and Acquaintance, not only the *Centurion* and his *Souldiers*, but all the People that came together to that sight, *beholding the things which were done, smote their breasts and returned*, Luk. 23. 48. But amongst all the Mourners at the death of Christ, I do not find the *chief Priests*, nor the *Scribes*, nor the *Elders* of the People. The People were sorrowful, Christs Acquaintance were sorrowful, the *Souldiers* were sorrowful, but so we find not the chief Priests and Elders; therefore I said before, it was likely they rejoyced, while the others did lament and mourn: For the chief Priests, Scribes and Elders went on in their hatred and enmity to Christ after he was dead, yea and when risen again.

Oh see then how the death of Christ did begin to work for the saving of Souls even when he was dead upon the Cross! The *Centurion* some Divines do think, he was really converted; for he glorified God, some think, not only by confessing the Truth that Jesus was the Son of God, but by embracing of him with a true Faith: and many of the *Souldiers* and of the People; though others think the work upon them might not come up to a sound Conversion;

version; yet it is plain that there were strong Convictions in their Consciences, and great troubles in their hearts; and they that before stood wagging their heads at Christ in contempt and scorn, before they stirred away and as they went home, did shake their Heads and smite upon their Breasts, for sorrow and grief. So that Christ was gathering his Church, some Jews, some Gentiles, even when he was dead upon the Cross: That as when the *first Adam* was cast into a deep sleep, God then took a rib out of his side, and made of it a Woman, and a Wife for him; so our Lord Jesus the *second Adam* being fallen asleep upon the Cross, the Lord was preparing a Spouse for him, according to the Promise made unto him, and quickly began to be performed; *When thou shalt make his Soul an Offering for sin, he shall see his seed, and the pleasure of the Lord shall prosper in his hand.*

But when did our Lord and Saviour give up the ghost? Oh it is sweet and comfortable to consider, not till all was finished (besides his death;) for so he saith, *It is finished*, and he gave up the ghost; though he did willingly and voluntarily dye, yet dye he did not, till all was finished

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nished as to his sufferings in this life before his death. It is finished! O blessed word! It is finished! O perfect Saviour! What is it that is finished?

1. All that the Scriptures had foretold concerning his Passion, all the particulars of his sorrows which in his Life-time to fulfill the Scriptures he was to undergo, he had gone through, that his death might then follow. *Joh. 19. 28. 30. Jesus knowing that all things were now accomplished, that the Scripture might be fulfilled, said, I thirst. When Jesus therefore had received the Vinegar, he said, It is finished, and he bowed his head and gave up the ghost.*

2. All the Types prefiguring the sufferings of Christ were fulfilled, save only what did fore-shew his death, and having no more, *he gave up the ghost.*

3. All that the Father had determined he should suffer besides death was finished; and having no more to go through, but death, *he gave up the ghost.*

4. All that he had to suffer on the Cross besides death was finished, and then *he gave up the ghost.*

5. All the Malice and Power of the chief Priests and Jews against Christ was come to its height. They have (as if Christ should

should say) taken away and divided my garments, they have nailed my hands and my feet unto this tree, they have mocked and reproached me, they have given me Vinegar to drink; I have lived to bear all this, and they have no more to do unto me before I dye; and then bowed his head and *gave up the ghost*.

6. The work of Redemption of Lost Sinners is finished as to my suffering all but death. To purchase everlasting glory for them, and to satisfy his Justice nothing more remains to be endured but Death, therefore he bowed his head and *gave up the ghost*. So that there needs no Sacrifice of Mass, no humane Satisfaction: For as to that part of his work, he finished all in giving up the ghost. So that Christ finished his work that God gave him to do; and when he had finished his work, he finished his life, and *gave up the ghost*; and yet behold he is alive, and lives for evermore, for the applying to his People what by his Sufferings and Death he purchased for them.

12. Another thing that sheweth the greatness of Christs Sufferings on the Cross, was *the Time that he abode thereon alive*, which was about *the space of six hours*;
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wherein his Body was not only nailed to the tree, but exceedingly racked and tortured, as appears by *Psal. 22. 14.* *All my bones are out of joynt,* and having his Arms so long spread abroad and stretched out, and in great measure bearing the weight of his Body; which causeth great pain and grief to a man that should be constrained to hold his Arms high and stretched out for a few hours, though he had no Nails in his hands, nor the weight of his body hanging on them, as was said of *Moses*, holding up his hands while *Joshua* fought with *Amalek*. *Exod. 17. 11.* *While he held up his hands Israel prevailed, but when he let them down, Amalek prevailed;* yet it was so wearisome and grievous for *Moses* for many hours to hold up his hands, that *Aaron* and *Hur* stayed up his hands, the one on the one side, and the other on the other side, *v. 12.*

Now that Christ did suffer about six hours on the Cross, appears from *Mar. 15. 25.* *And it was the third hour, and they crucified him:* *Ver. 34.* *And at the ninth hour Jesus cried with a loud voice, My God, my God, why hast thou forsaken me?* *Ver. 37.* *Christ cried with a loud voice, and gave up the ghost.* For the understanding

derstanding the hour of the day that Christ was nailed to the Cross, what hour he died, how many hours he was alive upon the Cross, observe how the Jews did divide their day, and this will be plain to you.

Their Day was two-fold, *Natural*, containing Day and Night, and consisted of 24 hours; or *Artificial*, beginning at Sun-rising, and ending at Sun-setting, and so they reckoned twelve hours in the day, *Joh. 11. 9.* Again, their Night was divided into four Quarters or greater hours, termed four Watches, each Watch containing three lesser hours: The first they called the *beginning of the Watches*, *Lam. 2. 19.* The second was the *middle Watch*, *Judg. 7. 19.* so called because it dured till Midnight: The third Watch began at *Midnight*, and held till Three of the clock in the Morning, *Luk. 12. 38.* The Last, called the *Morning-Watch*, *Exod. 14. 24.* began at Three of the clock, and ended at Six in the Morning, at which hour began their *Artificial* day. These Watches were called also by other Names, according to that part of the Night which closed each Watch: The first was termed the *Even*; the second, *Midnight*; the third,

Cock-crowing; the Fourth, the *Dawning*: Mar. 13. 35. *Ye know not when the Master of the house will come, at Even, or at Midnight, or at Cock-crowing, or at the Dawning.*

The Day was likewise divided into four Quarters, as appeareth by the Parable of the Labourers Hired into the Vineyard, *Mat. 20.* The first Quarter began at *Six* of the clock in the Morning, and held till *Nine*; this was called the Third Hour: The second Quarter was from *Nine*, and ended at *Twelve* of the clock, and was called the Sixth Hour: The third Quarter begun at *Twelve*, and ended at *Three* in the Afternoon, and was called the Ninth Hour: The fourth Quarter began at *Three*, and ended at *Six*, and this by Proportion should be called the Twelfth Hour, but Christ for a special reason calleth it the Eleventh Hour, *Mat. 20. 6.* Intimating to us, that though God in his mercy accept Labourers into his Vineyard Eleven hours of the day, yet he seldom calleth any at the Twelfth: for that is rather an hour to discharge Servants than to admit New.

Note also that the Quarters (each of which contained three Lesser hours) had their

their Names from that hour of the day which closed the Quarter (for they began the count of their Lesser hours from Six a clock in the Morning, and our 6, 7, 8, 9, 10, 11, 12. 1, 2, 3, 4, 5, 6, was their 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12.) only the Last was called the Eleventh Hour by Christ, (as before.) *Godw. Jew. Ant.*

The time of Christs Sufferings then was thus: The Night before he was fetcht from the Garden to the High-Priests Hall, there he was Examined in the Night, Accused, &c. About Cock-crowing denyed by Peter, &c. Early in the Morning they delivered him to Pilate, where he was accused, scourged, delivered to be crucified: At the Third hour, that is, about Nine of the Clock, they crucified him; from that time for three hours they revile and reproach him, till the Sixth hour, that is, till Twelve a clock; then at Noon-day the Sun was darkened all over the Land of *Judea*, if not all over the World; and this darkness continued for the space of three hours, from the Sixth hour to the Ninth, that is, from Twelve till Three in the Afternoon; for which three hours I do not find that the Jews or Souldiers did or said any thing to Christ, as being amazed and

terrified at such Darknes in the day-time, for three hours together; as the *Egyptians* were, when there was darkness for three dayes together in all the Land of *Egypt*, that they saw not one another, neither rose any from his place for three dayes, *Exod.* 10. 22, 23. In which time of the darkness our suffering Lord was praying to his Father, and Offering up himself to God as a Sacrifice for our sins; for the first words that are recorded Christ was heard to speak at the Ninth hour, when the darkness began to be scattered, were words of Prayer unto God, *My God, my God, why hast thou forsaken me?* And yet though I observe not any reproachful words spoken against Christ during the terrible Darknes for three hours; yet as soon as the Darknes was dispelled, and their terrour over, they presently return to their former Mocking of him, *Mat.* 27. 46. When Christ said, *Eli, Eli, &c.* possibly some out of mistake of the Language, and others out of Malice, reproach his very Praying, for they said, *This man calleth for Elias*; and others said, *Let be, let us see whether Elias will come to save him*: As if Christ had been Praying to God, and his Prayers refused, were then
praying

praying to a Saint, that he would come and save him and deliver him. Oh the blindness of mens minds, and the hardness of the hearts of Sinners, that after such a wonderful Darknes at Noon-day begun, they should still keep on their course of sinning, even to the Mocking of him for his Praying unto God! But our Lord having been from the Third hour to the Ninth, that is from Nine of the clock in the Morning to Three in the Afternoon, six hours, under great Sufferings, *cryed with a loud cry, bowed his head and gave up the ghost.* But there is an expression in Scripture that seems not to agree with this of Christs being on the Cross at the Third hour; for St. John observeth that he was before Pilate, and yet not Condemned at the Sixth hour; *Joh. 19. 13. When Pilate therefore heard that saying, he brought Jesus forth, and sate down in the Judgment-seat—— 14. And it was the Preparation of the Passover, and about the Sixth hour.* If Jesus was then before Pilate sitting in the Judgment-Seat about the Sixth hour, how was he upon the Cross at the Third hour?

For the understanding of which it is to be observed, that the Romans did not begin

the day as the *Jews* did : The *Jews* began their Artificial Day at six a Clock in the Morning, and their Third Hour was the same with our Nine of the Clock ; but the *Romans* began the account of the Day beginning from Midnight, as we also do ; so that the Sixth Hour after the manner of the *Romans* was the first Hour after the manner of the *Jews*, that is according to our account about Six a Clock in the Morning : for the *Jews* first Hour was the *Romans* Sixth Hour, that is according to the Computation of both, the same with our six a Clock in the Morning. So that *Mark* reckoning according to the manner of the *Jews*, who began their day at Six a Clock ; and *John* reckoning according to the manner of the *Romans*, who began the Day at Midnight, this of *John* is no contradiction of *Mark* : for that which *John* relates according to the Accompt of the *Romans*, came to pass betwixt Six and Seven a Clock in the Morning, not very long after the rising of the Sun ; betwixt which and the Third Hour according to the *Jews*, that is, Nine of the Clock according to the *Romans* and our Accompt, were acted many things against Christ ; as *Pilates* sending him to *Herod* ; *Herods* que-

questioning with him in many words; the Chief-priests accusing him before *Herod*; *Herods* Souldiers arraying of him, and mocking of him, sending him again to *Pilate*: These and other things done, did easily take up two or three Hours between *Pilates* first sitting and his giving the final Sentence on Christ, and the Execution thereof in nailing him to the Tree. However it was the Third hour after the manner of the *Jews*, that is Nine a Clock after the manner of the *Romans*, and our reckoning, that they had brought Christ to the place of Execution. By all which we see what great haste they made, and how furiously they poured out their wrath and malice against Christ, in so few Hours to do so many things unto him. Being fastned then to the Tree at the Third Hour, and being alive at the Ninth hour, it is manifest that Christ suffered Six Hours upon the Cross.

Obj. But the sins that Christ was to satisfy for, deserved Everlasting punishment, even one sin of one Man, how much more all the sins of one Man, how much more all the sins of all that should be saved by Christ: How then could the Sufferings of Christ for the space of Six Hours satisfy for so many sins which they were guilty of, whose Surety he was? *Sol.*

Sol. What Christ suffered was not all comprehended in what he endured upon the Cross : You have heard many other fore Sufferings of Christ, in the Garden, in the High-priests Hall, before *Pontius Pilate*, (of which before) besides what he suffered in the former part of his life.

2. The value and Efficacy of Christs sufferings are not to be Judged according to the length of the time, as according to the Dignity and Excellency of the Sufferer. For as we are not to Judge of what punishment is due to sin, by the time in which it is acted ; for a Man might say or do that against an Earthly Prince in less than a quarter of an Hour, for which he might lie in Prison as long as he liveth, or be cut off from the Earth for ever : but the punishment of sin must be judged according to the Excellency and Majesty of the Infinite, Blessed and Glorious God against whom it is committed ; and so a sin quickly done might be justly punished for ever. So the Sufferings of Christ must not be measured by the time he did endure them, but according to the Dignity and Excellency of his Person ; for it was more for Christ that was the Son of God, to suffer Six Hours, than if all Mankind had suffered Six

Six Thousand Years, or to all Eternity;

3. Besides, Eternity is not Essential to the punishment of sin, but is Eternal upon Non-satisfaction of the Offender, which no meer Creature can do; and therefore such as refuse the remedy of recovering Grace, must suffer without end of suffering; but Christ being God as well as Man, and so his Sufferings satisfactory, it was not necessary that they should any longer be endured by him, than he did bear them for us.

Thus I have (according to my small measure) set forth to you the Third generall thing proposed of Christs last Sufferings, What he did endure when he was led out of the City to the place of Execution, and there was Crucified: But in this as well as in the former, what Christ suffered in the Garden, and in the City in the *Ecclesiastical* and *Political* Court, what is said, is far short, infinitely short of what Christ underwent; yet it may through your serious use and meditation of these things, and Gods blessing going along with them, be helpful to you in many respects, particularly to affect your hearts with the Remembrance of these things, when you are to go to the Table of the Lord to comm-
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memorate the last and forest sufferings of our Redeemer Jesus Christ.

CAP. XVI.

A *Recapitulation*, or brief Rehearsal of the Sufferings of Christ our Lord, which he endured from the time he was led forth from the Judgment-Hall of *Pontius Pilate*, to the place of Execution, till he gave up the Ghost upon the Cross; serving for the drawing forth of our Sacramental Graces, and a more penitential, thankful and affectionate remembrance of Christ, as we sit at the Table of the Lord.

T *How art once more, O my Soul, approaching to that solemn Ordinance which thy loving Lord did Institute but a little before those Sufferings and that Death, to the breaking of his Body, and the shedding of his Blood, his Precious, Sacred, and Royal*

Royal Blood, which in the Institution he declared to be signified by the breaking of the Bread, and the use of the Wine therein, did come upon him. For he went that same Night unto the Garden, where he fell into a Bloody Agony, and was betrayed by one of his own Disciples, and that same Night brought bound by a Band of Souldiers to the City of Jerusalem; Where that Night also he was examined, accused and condemned to be guilty of Death in the High-priests Hall, and being mocked, abused, spit upon, and beaten there, the next day early in the Morning was led bound to the Civil Magistrate, in whose Judgment-hall being Arraigned, Accused, Scourged and Condemned to the Death of the Cross, they are all in haste to lead him away to the place of Execution; and from their earnest prosecuting of thy Lord, from their insatiable thirsting for his Blood, and from their restless endeavours Night and Day to bring him to death, thou mayest conclude, O my Soul, what shouting and what joy there was amongst the sinful Sons of Men, what applauding Acclamations the very Air did ring with, when Pilate had Condemned him to be Crucified;

Hearken, O my Soul, dost thou not hear
them

them crying out with joy, *He is condemned, he is condemned, he is to die, he is to die*; they are having him away presently, presently; they are coming, they are coming with him? Look forth O my Soul, and thou mayest see great flocking, and Throngs of People in the Streets, to see Jesus come along, as if they were come to behold some pleasing and delightful sight; and being all in haste to have the Sentence put in Execution, as being impatient of delays, dost thou not see how all are busie in acting of their parts; some take care to provide the Tree, and hasten the Workmen to cut and frame it, others run unto the Smith to bespeak great Nails wherewith to fasten him to the Tree? Look how some do run before to the place of Execution, to dig and hollow the ground where the Cross, thither to be brought, was to be set up and stand to bear the Body of thy blessed Lord.

Alas, my Lord! their hastning doth condemn my loitering; their quickness, my slowness; their present speed, my long stay. They did, I see, they did make more haste to come against thee, than I did to come unto thee; they made more speed to bring the guilt of thy Blood upon themselves and their Children, than I did make to have it applyed unto my Soul; they, to pull it on their heads,

than

than I to lay it to my heart. When Pilate said, Take ye him and Crucifie him, it was not many hours, but they did according to his words; but thou didst say to me, Take me; and believe on me, accept of me, and consent unto my Covenant; but it was many Years, like a rebellious Sinner as I was, it was many Years before I did according to thy word.

Alas my Lord, I am here ashamed and now my Soul doth blush to consider, that they were more hasty to rebel, than I was to obey: that they without delay should bring thee to the Cross, and I so long was guilty of delay, before I did believe on thee, who for my sins wast nailed to the Cross.

But if thou blamest thy self for thy long delays hitherto, what dost thou mean, my Soul, to loiter still? That I now do find thee so backward and so dull, even now when such things are presented to thy view, and brought to thy remembrance, and yet no more stirrings in thy Breast. Alas, the Feet of thy Body have out-run the feet of thy heart, even thine affections: the former have moved to bring thee to this Supper of the Lord, but thine affections stand still, and do not move after Christ the Lord and Master of this Feast. Where is thy Faith and Love, thy Repentance and thy Sorrow, thy Hope and Joy, thy Long-
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ing for and trusting in thy Lord and Saviour?

Rouse up then, O my sleepy Soul! and if there be any sparks of Grace in thee, blow them up, till thou feel them glow, and burn within thee, till they be all in a flaming Fire, for the consuming of thy Sins and Lusts, this worthless dross that still remains within thee. And if thou art not stupid indeed, look forth and behold thy Lord, thy condemned Lord going along to the place of Death. How the publick Common-cryer goeth before, saying, Jesus of Nazareth which is called Christ, is going to be punished with the death of the Cross for Blasphemy, Sedition, and Treason, in denying Tribute to be paid to Caesar, and making himself a King. Canst thou hear this, O my Soul, and not be grieved, that none of all the gracious words that he had spoken, nor any of the Miraculous works which he had done, in opening the Eyes of the Blind, in healing the Sick, in raising the Dead, and casting out of Devils, are proclaimed before him, which he had both really said and done; but to make his Person and his Doctrine more despised by the People, as he goeth along the Streets to proclaim before him such things which he had never, either said or done?

But who is that that follows next the common

mon Cryer ? Let's see ; Where ? Look there, that goeth with a Crown of Thorns upon his head ; and the Cross upon his Back. Do not you see him ? O I do, I do, alas it is my Lord and Saviour : It is the Son of God. You might know him by his Crown of Thorns upon his head, and by the Wood he carryeth on his Shoulders ; thou mayst know him by his swollen Face, and by his Eyes beaten black and blew, and by the Drops of Blood that fall upon the ground as he goeth along, caused by his late and sore scourging, and by the Thorns yet sticking in his Sacred head : Know him ! Alas, it is my very Lord : my sweetest Jesus ; and Gods Anointed one ; he bears the Cross that by and by must bear him. Alas, my Lord is going to be put to death, for my sins, for my sins, wo is me ; and yet happy I, that he is going to be put to death for my Sins. There is the Wood, but where is the Lamb for a Sacrifice ? Behold there is the Wood and the Lamb too, even Christ the Lamb of God which takes away the sins of the World. It was a piercing sight to Abraham, to see Isaac carry the Wood on which he was to lay him bound, and to Sacrifice him thereon, had not the Angel called from Heaven, and forbid him. Isaac went along and did not know that he was to be the Sacrifice ;
but

but Christ thy Lord did bear the Wood, and Knew that he was the Lamb to be Sacrificed thereon, and yet with patience; I see him go along. O was there ever such a sight as this? Did ever Men or Angels see such a thing as this before, or ever since? Oh no, surely no, what aileth thee then, my Soul, that thou art no more affected with it, to see thy Lord go thus along with such a burthen on his Body, and which was infinitely more heavy and more weighty, which would have crushed the strength of all the Angels in Heaven; He goes along with the heavy Burthen of thy Sins upon his Soul; and therefore carried the Cross, because he carried thy sins, and the sins of all he became a Surety for. Yet view thy Lord as he is going, and thou shalt see him in the company of Thieves, on each side one, and attended with the Executioners and a Band of Souldiers; the Chief-priests, Scribes and Rulers in their pride and pomp, whiles the Lord of Glory went with reproach and shame, with Multitudes of People following, and Multitudes rejoycing that they had obtained their will: and yet, what ails thee, O my Soul, that thou canst not weep as much as they rejoyced, nor lament as much as they Triumphed? Thou hadst deserved to be debarred from the Heavenly Jerusalem, and
thy

thy Lord with greatest Ignominy and Disgrace is led forth out of the Earthly Jerusalem: Thou hadst deserved to suffer without the Gates of the Heavenly City, and thy Lord is led out to suffer and to die without the Gates of an Earthly City. He had led their Fathers out of Egypt with joy and gladness in their Hearts; and yet these their Posterity lead him out of their City, with grief and sorrow in his heart.

But to what place are they having of thy Lord, but to Golgotha the place of a Scul, a place full of the Bones and Skuls of Notorious Malefactors. Thou hadst deserved, O my Soul, to suffer in Hell the place of condemned Souls; and lo, thy Lord was led to Golgotha the place of condemned Men: there thy Saviour suffered, the Lord of Glory there did die, in a loathsome place, infamous for the sufferings of many Malefactors there; but yet, before he came unto the place, by reason of his watching all the Night before, and being hurried up and down from place to place, and being sorely scourged that Morning, to the loss of abundance of his Blood,* they discerned him to be weak and weary, and that they may reserve him for greater Sufferings, and make more haste to bring him to it, not out of pity and compassion, they ease him of his Cross and compel

pel another to bear it after him : who did indeed bear the Cross, but not the Curse ; the Cross and not thy sins ; who did bear it , but was not crucified on it ; who was no more than a Man, than a sinful Man, and therefore his bearing of the Cross went not into the payment of thy Debt, but that was discharged by thy Lord alone.

And now consider, O my Soul, and by Faith look upon thy Lord and Saviour, come unto the place where he did die ; and by what they gave unto him there, a Cup of Vinegar mingled with Gall, let the remembrance of thy sins be as Wormwood and as Gall unto thy taste. Thou didst indeed once take delight and pleasure in thy sin, and thou didst formerly think they were as sweet as Honey, and rolledst them as a sweet Morsel under thy Tongue ; but now I find, and blessed for ever be my God, that now I find them to be as bitter as ever they were sweet unto me, and that I can lament it, as an evil thing and bitter, that ever I departed from the Living God, the sweetest Fountain of the sweetest Life. And that my Lord and Saviour by his tasting of that bitter Cup, hath delivered me from that Cup of Wrath and Indignation, that shall be poured out without mixture of mercy unto condemned Sinners. Oh what have been
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*the different dealings of thy God to thee, from the dealings of sinful Men to thy Lord Redeemer ! When he was weak and weary and near to death, they prepare for him, and offer unto him a bitter Potion of Vinegar and Gall ; was this a Cordial for a dying Man, for a dying Jesus, for thy Suffering Lord ? Oh hence it was that thou hast had so many Cordials in thy fainting fits from the God of Heaven. When thou hast thought thy self to be near to Death , God hath revived thee with Hopes of Pardon and Salvation, and with Hopes of Life and Glory ; and then did Father, Son and Holy Ghost mingle for thee a Cup of sweetest Consolation, made up and compounded of the choicest ingredients of Precious Promises , of peculiar Priviledges, of special Graces, of the Smiles of his Face, the Witness of his Spirit and thine own Conscience, and Assurance of his Love to thee. When thou thoughtest thou hadst been a dying Man, then he did satisfie thee, that thou shouldst live with him in Rest and Joy, in Life and Love for ever. Dost thou not Remember , O my Soul, how sweet and pleasant this was then to thee ? O whence was it, that God did prepare such Cordials so surpassing sweet for thee, but from hence, that Men, did hand such a Cup, so exceeding bitter to
thy*

thy Lord? But if thou keepest thine Eye upon thy Saviour, thou shalt see him next upon the Cross, fastened thereunto with Nails driven through his Hands and Feet, being stripped of all he had for thy sake, even to the Cloaths of his Back, when thou deservedst to be stript of all for thy sins sake, even to the Cloaths upon thy Back.

Come then, O my Soul, by Faith behold thy Lord-Redeemer lifted up upon the Cross. Art thou stung indeed with thy Sins, and by the old Serpent? why dost thou sit complaining of thy smart and pain? Why dost thou sit weeping and bemoaning of thy doleful case, as if there were no cure for thy Sore, no healing for thy Wound, no remedy for thy Malady? When yet behold it is at hand: God hath found out a remedy for thee; do but take it and apply it, and it will certainly help and heal thee; that though Sin and Satan have indeed thrust their stings into thee, yet they shall not sting thee to death, if thou wilt but take the Balsome he hath prepared for thee. O what is this Sovereign Cure? What is this healing Medicine? Why it is a Crucified Christ. Look unto him with a believing Eye, rely on him with a believing Heart, and accept of him with a consenting will, and thy Diseases shall be healed. Look, as this
Bread

Bread is broken, so the Body of thy Lord was broken, bruised, wounded; and this Cup that now his Minister offers to thee, and bids thee take the one and eat, and take the other and drink; so thy Lord doth offer, make over, and convey to thee thereby, as by the Seal of the everlasting Covenant, the Pardon of thy sins, and supply of all thy Spiritual wants, and Heaven and glory at the last, and for ever.

And let not his being fastened to the Cross be a stumbling-block unto thy Faith; for a crucified Christ is the Object of thy Faith: and though he were Crucified betwixt two Thieves, as if he had been the greatest Malefactor, and had rather been a King of Thieves than the King of Saints; yet still rely and rest on him for Pardon and Salvation; for as he that was without sin, was numbred among Transgressors, and the worst of Men, so thou believing on him, for his sake shalt be numbred amongst the Sons of God, that are indeed the best of Men.

And though the greatness and the heinousness of thy sin doth discourage thee, and Satan doth discourage thee, and thine own Heart doth sink and fail within thee, saying, Can these my sins be done away? is there any Helper, or a Saviour for Me? for such a wretch as I have been? for such a Sinner

as I am? Why doest thou thus despond and droop, my Soul? cast thine Eye upon the Cross, and thou shalt see in great and legible Letters, that be that runs may read, what God in his Providence would have written over the head of thy suffering Lord, without diminution or alteration of a Word or Letter, **THIS IS JESUS**—— God then, even on the Cross owned him as a Saviour of Mens Souls, as an able and an all-sufficient Saviour. Did God then own him as such, and acknowledge him as such, and wilt not thou rely on him as such, and rest on him as thy Jesus, thy able and all-sufficient Saviour? O my Soul, be not faithless but believing.

And as by Faith thou shouldst rely on him for Pardon, and Salvation, so I charge thee, O my Soul, that thou receive him and submit unto him as thy Lord and King: For on his very Cross it was written, that he was King as well as Jesus. Be resolved therefore now while thou art renewing of thy Covenant with thy God, that by his Grace thou wilt willingly, chearfully and unfeignedly bow unto his Royal Scepter, and yield hearty, constant, Universal Obedience to his Royal Laws; and this, though it be in reproaches and disgrace, in loss of goods and life, and All. For was not thy Lord himself even in his suffer-

serings for thee, reproached and derided, and laughed to scorn? As he was before mocked in his Prophetical and his Kingly Office, so also in his Priestly Office, when they said of him upon the Cross, He saved others, himself he cannot save? Art thou derided, for praying to thy God, and for putting thy trust in him? Was not thy Lord himself also so reproached, He trusted in the Lord that he would save him? Did thy Lord bear reproachful words for thee, and canst not, wilt not thou for him? Yea, my Soul, when thou seest how thy Saviour hath done and suffered for thee, let it be thy resolution that thou wilt follow him both in active and in passive obedience.

But, O blessed, Holy Lord, why doth it please thee to put thy Servant to follow thee in trouble and in darkness of discomfort too? I am afflicted and reproached, and thou standest aloof from my Soul. I am hated by Men, and, which doth afflict me more, forsaken by thee too: they do frown, and thou dost not smile upon me. Their angry Faces are against me, and thy pleasant Countenance is hidden from me. Affliction is an heavy burthen, and my Flesh doth say it is grievous to be born; but that thou shouldest forsake and leave me, is still a more weighty and more heavy burthen, and my Soul doth say, it is grievous

to be borne. If Devils were against me, and the World, yea my nearest Friends I have in this World were against me, it would not go so near my Heart, nor grieve and sink my Soul so much, if I did find that thou wast for me, and with me by thy gracious comfortable presence. But this is that that doth press me very sore, that when Men, Afflictions and Temptations do cast me down, thou seemest to me to cast me off: And in this darkness by desertion my Soul is ready to conclude that thou dost not love me, because I cannot see thy love; and Satan is ready to perswade me that thou hast no love for me, because thou dost so long withdraw and hide thy self from me, after my so long seeking for thee, in so many wayes and means appointed by thee: I have been in my Secret chamber, upon my bended Knees intreating, begging for one smile of thy Countenance, but there thou wast pleased to hide thy self from me; and I have been in the Congregation of thy People waiting on thee in the Ministry of thy Word, if thou wouldst speak peace and comfort to me there, but there neither have I found thee: And now I am come unto thy Table, and have waited long, till the duty is almost done, and the Ordinance is almost over, and yet still thou dost
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with-

with-hold thy comforts from me, that I am afraid I shall go away in darkness as I came, and that will add unto my grief and sorrow. Dearest Jesus! to thee I make my moan; to thee I look and cast mine Eye, because thou hast known even by experience, infinitely beyond my case, though to me exceeding sad, thou hast known what it is to be afflicted and forsaken too: to thee, sweet Saviour, I make my plaint, and from thee I do hope for some succour and relief.

Hearken, O my Soul, and thou mayest hear thy Lord himself crying from the Cross, My God, my God, why hast thou forsaken me? Wherefore, though thy case be sorrowful and uncomfortable, yet it is not so as thou didst think, or as Satan would have persuaded thee, that he did not love thee, because he hid himself from thee; and that he was not thy God, because he had as to thy sense and feeling for a while forsaken thee. For tell me, O my Soul, was not Christ even then the Son of his Love, when he did cry out he was forsaken? And was he not his God, even then, when he uttered these words? For did he not then call and say, My God, my God! O yes, I am convinced now, that there may be love, great and unchangeable, yea, everlasting Love in his

Heart, when there be frowns in his Face
 This then was my ignorance and unbelief, to
 draw such conclusions from Gods deserting of
 me, that he had no affection to me. I am con-
 vinced plainly that I may rely on him as my
 God, when I cannot see him, and that I must
 walk by Faith, when not by sight. Me-thinks al-
 so I do hear my Lord whispering to my heart,
 That because he was forsaken, when he suf-
 fered as my Surety; I shall not be quite for-
 saken, nor for ever; that God will never
 cast me off, nor cast me quite away. Me-
 thinks I hear him say, Though sorrow doth
 continue for a night, yet Joy will come in
 the morning; that the light of comfort is
 sown for the Righteous that do walk in dark-
 ness, and in due time it will spring up
 and appear, though the seed of comfort for
 a while might lye covered over with
 the deep Snow of a long Affliction, it
 doth not yet shew it self because of the
 thick clouds of thy corruption. methinks my
 Lord and Saviour doth assure me, that
 though God, because I have offended, doth
 hide his face for a moment, yet with ever-
 lasting loving-kindness he will remember
 me and embrace me; and that because my
 Saviour hath suffered for me; and that he
 only in his Body when he was nailed to the

Tree,

Tree, but also in his Soul, when on the Tree he cryed out, My God, my God, why hast thou forsaken me?

Wait then, O my Soul, with patient expectation, till God shall return and shine upon thee. Be looking, longing, thirsting for him, and he will satisfie thy thirsty desires after him. And to provoke thee to this holy thirst, remember and consider what extremity of thirst thy Lord did suffer on the Cross for thee. Did he endure thirst for thee, and wilt not thou thirst after him? which if thou dost, he will not deal with thee as men did deal with him: when he did thirst they gave him Vinegar to drink; but if thou dost thirst for him, he will mingle for, and give to thee, a rich, a choice and costly Cordial, even a Porion made of his own Blood, which will wonderfully revive and chear thy heart; which shall have this double effect upon thee, that the more thou drinkest, the more thou shalt thirst for him, for his gracious and his glorious presence; but shall slake and quench thy thirst after sin and vanity, after the empty profits, and fading passing pleasures of the World; for he that eats his Flesh, and drinks his Blood, shall hunger thus no more, and thirst so no more; and yet shall hunger still, and thirst still, for and after him, till per-

perfect happiness is enjoyed, and fulness of Glory is possessed in the highest Heavens, where there shall be hunger no more, and thirst no more, because the Lamb that is in the midst of the Throne, shall feed and lead the Saints above to the Living Fountains of Water.

O my Lord, since I have tasted of thy Grace and Goodness, of thy Love and Sweetness, my Soul Thirsteth for thee, my Flesh longeth for thee, and I am humbly bold to protest, that all the riches of the World, and all the pleasures of this life will not satisfy my Thirst, my Spiritual Thirsting after thee, no more than Gold and Silver will quench my Natural Thirst; under which when I do labour, and with which when I am pained, that I die except I drink, it is not Gold but drink that I desire: no more satisfaction can all the riches of the World give unto my Soul that Thirsteth after thee: for I find I die, except I drink of thee, that art the Fountain of Living Water: it is not then the World, but Thee that I desire.

But what! O what was this that I said last? My heart desired Christ, my Soul thirsted for the Living God: Ah, but the report goes among them all that stood about the Cross, that Christ is dead; that he hath given up the Ghost. Dead! what! My
Lord

Lord and Saviour dead! Given up the Ghost! Did my Soul desire to be married to him, and is he dead! Did I hope to be saved by him, and is he dead! Are all my Hopes thus dashed? Is my hearts desire dead, and can the desire of my heart any longer live? But is the report true? Is it so as it is said? Cast thine eye of Faith, my Soul, up to the Cross, and see thy self with thine own Eyes, whether he be dead or no: O yes, he is, he is, he is dead indeed. I see his Body nailed to the Tree, but his Soul is gone; his Body remaineth on the Tree, but his Soul he hath committed to his Fathers hands.

What then, my Soul! Is thy hope dead, because thy Saviour died? Is the intended Match betwixt him and thee come to nothing, because he died? Or wilt thou say, thou didst hope that this was he that would have saved thee; but now thou hast no hope, because that he did die? Oh no: he did die, and therefore he will save thee: he did die, and thereby did redeem thee. His death is thy life, thy hope, and thy Salvation. If he had not died, thou couldst not have lived; if he had not died, thou couldst not have been saved:

But did he not die till all his Work was done? Did he not die, before all was finished for Mans Redemption? besides his dying?

Oh

Oh no, he said himself upon the Cross, That it was finished, that he had nothing more to do by way of Purchase, than to die: All the particulars that were foretold in the Scriptures concerning his Passion were finished, that his death might follow: All the Types prefiguring his Sufferings were fulfilled, save only what did foreshew his death; and having no more to do, he died: All that the Father had determined he should suffer, besides his Death, were finished: All the Work for purchasing of Redemption for lost Sinners, besides his death, was finished, that he had no more to suffer; and being finished all but Death, to compleat all, thy Lord and Saviour died.

Look then, my Soul, though he did die, yet he is thy Saviour, yea because he died he is a fit Saviour; and because he finished all, he is a perfect and an all-sufficient Saviour. Thy Lord did say before he died, It is finished, O blessed Word! And when all was finished he did die. O perfect Saviour! Though thou didst die, yet I will venture to rest upon thee for eternal Life; yea because that thou didst suffer death, I do know, that I Believing on thee, and heartily consenting to thy Covenant, shall escape eternal Death. And be not afraid, my Soul, that thou sincerely accepting of a crucified

Christ,

Christ, shalt be disappointed of thy hope; for though he was dead, yet now he is alive, and lives for evermore, Death shall no more have dominion over him. He did dye upon the Cross, but he is now-upon the Throne, appearing in the presence of his Father for thee, and all them that shall be saved by him.

O my Lord, my heart is warmed with thy Love, while I sit here, at thy Table, and do eat this Bread, and drink this Wine in commemoration of thy bitter Passion, and thy Bloody Death. My love doth burn, my desires are inflamed; thou art sweet, and my sin is bitter to my Soul. Here thou hast been pleased to melt my heart, to break my hard and Stony heart. Here it is, that thou hast commanded me to sit under the shadow of the Tree on which thou didst die, and gather the pleasant Fruits that grow thereon; and so I have, and they are sweet, exceeding sweet unto my taste. When thou wast to die, thou didst Ordain that this Supper should be Celebrated in thy Church, in remembrance of thy Death and Sufferings till thou comest again in power and glory, and takest thy People to thy self, to be with thee where thou art, that they may behold thy Glory, and be rejoiced in their beholding thee; where and
when?

The Lords Sufferings shewed

I, and all thy Saints saved by thy
blood, shall need Sacraments and other
no more, to put us in remembrance
thee; for when thou comest, we shall see
thee: Amen, even so, come Lord Jesus,
come. Amen.

FINIS.

